This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE CHILD'S ACTS of the APOSTLES

WITH INTRODUCTION

BY THE RIGHT REV.

BISHOP ANDERSON, D. D.

600041679X

The Child's Acts of the Apostles.

DEATH OF ANANIAS.

THE CHILD'S

ACTS OF THE APOSTLES.

A NARRATIVE AND COMMENTARY,

WRITTEN IN SIMPLE LANGUAGE,

FOR THE LITTLE ONES.

With Notes for the Use of Teachers.

AND A PREFACE BY

THE RIGHT REV. DAVID ANDERSON, D.D., BISHOP,

Vicar of Clifton.

"Gather them in, gather them in,
Gather the children in."—AMERICAN HYMN.

London :

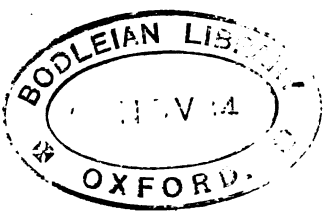
WILLIAM HUNT AND COMPANY,

HOLLES STREET, CAVENDISH SQUARE;

AND ALDINE CHAMBERS, PATERNOSTER ROW.

1873.

1017. f. 5.


BODLEIAN LIB
OXFORD

PREFACE.

An effort was made some years ago, and that with much success, to convey the early records of Scripture and the story of the Gospels, in simple and easy language, which a child might grasp. It is not thought that any attempt of the kind has been made with the contents of the Book of the Acts.

And yet few parts of the sacred volume seem more fitted to arrest the youthful mind. The ascent of our blessed Lord in the clouds of heaven,—the gift and

descent of the Holy Spirit,—the sin and awful end of the two who lied unto the Lord,—the shorter accounts of Peter and of John,—the life and labours and shipwreck of Paul,—all these and other events of the Book appear to possess a thrilling power, a charm even for the youngest.

It may be said that the words of the Holy Spirit must be the best, and that it is wrong to alter them. This is only partly true. Is it not the custom of the parent or teacher to break the bread of life into smaller crumbs, and so to explain the fuller details as to bring them down to the level of the childish mind? To clothe the story of Scripture in other words, is in itself at times most useful; to change the outward form will often convey fresh thoughts, so that what be-

fore was dark and dim may appear in new light and beauty.

It is with this feeling that the present attempt has been made, and that, with much prayer for the Divine blessing, it is now sent forth. It has been tried, and found useful. The author felt the want, and sought to supply it in the case of his own children: these pages were the result; and finding the profit in his own circle, he thought they might be of equal service to others. Such is the simple story of the growth of this little work. Prompted at first by a father's love, tested by use and trial at home, it is now cast as bread upon the waters, with the humble hope that some fruit may be found to the praise and glory of God.

I have been asked to write a few lines by way of preface, to commend it. The

request came before me at the time in a way in which I could not decline: it has since received all the solemn sanction of the wish of a dear friend, now for ever with her Lord. Few have ever done more than she did during the years of a long life, in training the young in the study of Holy Scripture. Almost to the very last her Bible-classes were among her greatest pleasures. Each lesson was deeply thought over; the papers left behind would prove with what minute care. Her delight was to search the Scriptures, and that daily, and to bring forth out of her treasures things new and old.

On the last occasion but one that I saw her (before leaving home for some weeks of absence), she spoke of the little volume, and begged me not to forget my

promise. The brightness of her face on our last interview gave hope that I might yet see her on my return. But it was not so, and her wish would thus be to me as a dying request. Had she lived, she would have done much for the book, which she thought might be largely useful. Being dead, she may yet speak to many who loved her, by means of this book, which may serve to remind them of her. Praying that God may richly bless it, I would commend it to parents and to teachers, and to all who would seek to train the young in the knowledge of our Lord Jesus Christ.

DAVID ANDERSON, D.D., Br.,

Vicar of Clifton.

AUTHOR'S PREFACE.

THE following pages have, it is believed, interested and instructed the writer's own children, as read to them in manuscript. What has interested them may possibly be useful to others; and it is with this hope that a more permanent form has been given to them.

The title and contents of the little volume are perhaps sufficient to show that it is designed to convey to infant minds, in language as nearly resembling a parent's *vivâ voce* instruction as possible,

some idea of that interesting portion of the New Testament Scriptures,—the Acts of the Apostles.

It is a narrative and commentary, explanatory and devotional, for children too young to understand fully the quaint and unaccustomed phraseology of the sacred text (so admirable for those of maturer years), or to be benefited by the more elaborate treatises that are available for older students.* It is not, however, offered to them as a *substitute* for Holy Scripture; but rather to lead them to it

* Amongst the more advanced manuals that have been consulted in the preparation of this narrative, Conybeare and Howson's well-known and exhaustive work on the life of St. Paul, and Canon Norris's earnest and scholarly little book,—"A Key to the Acts of the Apostles,"—may be especially mentioned.

—to help them to understand it—to interest them in it.

While the primary object has been to interest the little ones in the sayings and doings of the Apostles, teaching of a very simple nature, on the elementary truths of Christianity, has also been kept in view, in the belief that these cannot be inculcated at too early an age.

Illustrative hymns or verses have been introduced much more freely than would be desirable or admissible in a book intended for the perusal of adults, because verses are eminently attractive to children; while they impress an incident or a sentiment more permanently on their memory than can be done by any mere prose composition.

St. Luke's account of the Acts of the Apostles, like many other Bible-histories,

teems with the miraculous; and the miraculous has not been eliminated in its preparation for the juvenile mind, as recommended by one school of thinkers.

The intention, however, is not so much to excite wonder as to exhibit the miraculous "*as a manifestation of the Divine*," —as a manifestation of the God "who only doeth wondrous things."

The notes (which are necessarily limited from considerations of space) are intended to supply teachers with ready and concise information on a few points of interest; or to indicate the sources from whence further elucidation may be derived.

CONTENTS.

PAGE

Preface v

Author's Preface xi

PART I.

The Church amongst the Jews.

CHAPTER

I. Jesus tells His Apostles what to do after He has left them—They see Him go up in a bright cloud to heaven . . 3

II. The Apostles and others meet in the upper chamber in Jerusalem—They choose Matthias to be an Apostle instead of Judas Iscariot 11

III. Pentecost—St. Peter's sermon—A great multitude of people believe in Jesus Christ . 17

IV. The first miracle done by the Apostles—Peter preaches Christ to the people—Peter and John are shut up in prison . . 24

V. Peter and John before the Judges . . 30

VI. The story of Ananias and Sapphira—Many more people believe in Jesus—Great wonders are done by the Apostles . . 35

CHAPTER		PAGE
VII.	The Apostles are shut up in prison—An Angel lets them out—They teach in the temple, and are taken before the Judges	41
VIII.	Story of Stephen the first martyr—His trial and death	47
IX.	The disciples of Jesus are persecuted and scattered—Philip in Samaria—The Samaritants—Philip and the Ethiopian	52
X.	Saul sees the Lord Jesus on his way to Damascus — Paul at Damascus and at Jerusalem	59
XI.	Peter heals Æneas and raises Dorcas to life —The Gentiles—Proselytes—Cornelius	67
XII.	Many Gentiles believe in Jesus—King Herod Agrippa kills James the brother of John —Peter is shut up in prison and an Angel lets him out	76

PART II.

Paul's Missionary Journeys.

I.	Paul and Barnabas set out to preach Christ in Gentile lands	85
II.	The Jews turn Paul and Barnabas out of the synagogue—The Church at Antioch—The unbelieving Jews persecute the Apostles	94
III.	Paul and Barnabas at Iconium and Lystra—Paul is stoned—Paul and Barnabas at Derbe—They return to Antioch in Syria	97

CHAPTER		PAGE
IV.	The first great meeting, or Council of the Apostles and Elders—The Judaisers. .	104
V.	Paul's second Missionary Journey — The Churches of Asia — Paul and Silas at Philippi	107
VI.	Paul and Silas in prison—The earthquake—The jailor—Whiter than snow . ,	117
VII.	Paul and Silas at Thessalonica and Berea .	123
VIII.	Paul at Athens—The unknown God .	128
IX.	Paul at Corinth—The Apostle's farewell to the Church at Corinth—He visits Jerusalem .	135
X.	Paul begins another Missionary Journey—False teachers—Paul at Ephesus — The Exorcists—The Burning of the Books of Magic	143
XI.	The Temple of Diana at Ephesus—Paul and the image makers . . .	148
XII.	Paul meets Titus at Philippi—Paul at Troas and Miletus—Agabus—New Testament Prophets	155

PART III.

Paul's Persecutions, Imprisonments, and Death.

I.	Paul at Jerusalem—The Jews seize him in the temple	163
II.	Lysias Claudius and the Roman soldiers take Paul away from the Jews—Paul speaks to the Jews	171

CHAPTER		PAGE
III.	Paul before the Jewish Judges—Claudius Lysias takes him away again from the Jews	179
IV.	The Jews seek to kill Paul—Claudius Lysias sends him to Felix, the Governor, at Cæsarea	185
V.	Paul before Felix—Paul is still kept a prisoner—God's promises . .	190
VI.	Paul before Festus—Paul asks to be judged by the Roman Emperor . .	196
VII.	Paul before King Agrippa . .	200
VIII.	Paul sails from Cæsarea—The tempest—Paul's Vision . . .	205
IX.	What Paul said to the sailors—The breakers—The sailors run the ship ashore on the island of Melita . . .	210
X.	The island of Melita—Paul and the serpent—Paul's miracles of healing—Paul at Rome	215
XI.	Paul at Rome—Paul's letters—The armour of God—Paul brought before the Judges .	219
XII.	Paul a second time before the Roman Judges	226
XIII.	The punishment of the Jews—Christ's kingdom and glory . . .	230
Appendix	. . . . .	237

PART I.

The Church amongst the Jews.

CHAPTER I.

(A.D. 29.)

JESUS TELLS HIS APOSTLES WHAT TO DO AFTER HE HAS LEFT THEM—THEY SEE HIM GO UP IN A BRIGHT CLOUD TO HEAVEN.

ACTS I.

You have read in your Scripture history, dear children, that God made this beautiful world and everything in it, and that He said it was very good. He placed Adam and Eve in the Garden of Eden to dress it and keep it. They were very happy there because they were quite good, and God talked with them and blessed them; but after a while Satan (the *enemy* of God and man) tempted Eve to do what God had told

her not to do, and Eve got Adam to do so also. They ate of the fruit of which God had said they were not to eat, and so disobeyed God, and in this way sin and sorrow came into the world. God could no longer be pleased with Adam and Eve; He turned them out of the pleasant garden, and they would have been unhappy for ever, and their children also, if God had not promised them a Saviour. (Gen. iii. 15.) When the time came for God to fulfil His promise, Jesus (*God the Saviour*) was born of the Virgin Mary and was made Man. He went about doing good, and at last was taken by wicked men and crucified; but He rose from the grave on the third day and showed Himself to His disciples.

Jesus had now done the great work that God His Father had given Him to do on earth at His first coming; and you will like to hear how, after He rose

from the grave, He went up to heaven in a bright cloud; also what the Apostles did after Jesus had left them. St. Luke wrote all this in a book, which is called "The Acts of the Apostles." In it are many stories that will please you very much. These I will try to tell you in such a way, that you will, I hope, be able to understand them. You will hear how one good man, who loved Jesus, was stoned to death. How one of the men who looked on and helped to murder the holy Stephen, became afterwards an Apostle, and taught in many lands in the name of Jesus, until he was himself killed for preaching and teaching about the Saviour. You will hear how the Holy Spirit was poured out on the Apostles and on those who believed in Jesus, so that they were able to do many wonderful things; and the Apostles, by the same Spirit cured people who were ill or lame, as Jesus

had done. I shall also tell you of Ananias and Sapphira, who were struck dead for telling God a lie; and how all the Apostles at one time, and Peter at another, were brought out of prison by a bright angel of God.

For forty days after He rose from the grave Jesus showed Himself at different times to His disciples; but He was not with them always as He used to be before He suffered. At these times He talked to them about God and heaven. The last day Jesus was with His disciples, He led them out of Jerusalem towards Bethany, and as they walked together, He told them what they were to do when He had left them. He told them to wait at Jerusalem until the Holy Spirit was sent to them as God had promised. They would then be able to do many wonderful things, or miracles, that men might believe that God had

sent them; and by the gift of the Spirit they would know what to say about Jesus, and how to show that He was indeed the Saviour that God had promised by His holy Prophets.

When He had spoken these things and had come to the Mount of Olives, He was taken up from them, and a cloud of glory bore Him away to heaven. While they looked steadfastly towards heaven as He went up, "behold two men stood by them in white garments." These were angels, and they said to the Apostles, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This was what Jesus had said to the high priest in the judgment-hall: "Hereafter shall ye see the Son of Man coming in the clouds of heaven." (Matt. xxvi. 64;

Mark xiv. 62.) The Church of God,—all who believe in Jesus Christ as their Lord and Saviour,—know, that at the right time, He will certainly come again in the clouds of heaven with the holy angels. The bodies of all Christ's people, already dead, will be raised from their graves and will live for ever. Then those who are alive will be caught up to meet Him in the air and will be always with Him. Their bodies will be very beautiful and bright, like the body of Jesus Christ Himself; they will never again feel weak, or tired, or ill, and they will never be in pain.

The Apostles were now left to themselves.

They were neither rich, nor great, nor learned. Most of them had been poor fishermen, and they were poor still. They had not read many books, and they had no friends amongst the mighty people of the world. Yet Jesus had told them to

teach every one in His name and to preach His Gospel: the good news of forgiveness of sins. Do you think it would be of any use for these poor men to tell people about Jesus? Would any one listen to them,—except perhaps a few as poor and as unlearned as themselves? It would indeed have been quite useless without the gift of the Holy Spirit for which Jesus had told them to wait at Jerusalem. They would then have wisdom and power given them by God; and in this way, by the help and teaching of the Holy Ghost, they would be able to do everything they had been told to do by their risen Lord. I think you will like to hear how all this came to pass; how the Spirit was given to the Apostles, and how, by the help of the Spirit they went about preaching the Gospel, so that in a short time a great many people believed in Jesus. You see that

the disciples are now called Apostles. It was a name given to the twelve disciples whom Jesus had chosen to be always with Him. An Apostle is some one *sent*,—a messenger; and the Apostles were sent by their Master, Jesus, to preach His Gospel to every creature. "Gospel" means "good tidings," or "good news;" the good news that Jesus Christ has died on the Cross to take away our sins; and that if we love Him and obey Him, He will give us everlasting life,—a happy life in heaven that will never end.

"Up in heaven, up in heaven,
In the bright place far away,
He whom bad men crucified
Sitteth at His Father's side
Till the judgment day.

"And He loves His little children,
And He pleadeth for them there,
Asking the great God of heaven
That their sins may be forgiven;
And He hears their prayer."

Hymns for very little Children.

CHAPTER II.

(A.D. 29.)

THE APOSTLES AND OTHERS MEET IN THE UPPER CHAMBER IN JERUSALEM—THEY CHOOSE MATTHIAS TO BE AN APOSTLE INSTEAD OF JUDAS ISCARIOT.

ACTS I. 15—26.

THE Apostles were no longer sad. They returned to Jerusalem with great joy. (Luke xxiv. 52.) They had indeed lost the presence of their Lord: that is, they could no longer see Him, but they knew that all power was given Him in heaven and on earth, and that He could and would hear their prayers. They had seen him rise from the earth, as He blessed them with uplifted hands, higher and higher, until a

bright, glorious cloud hid Him from their sight. They knew that it was He who had led the Israelites through the wilderness by a pillar of a cloud,—that He was indeed the true and promised Saviour; and Jesus seemed nearer to the Apostles after He had gone up to heaven than before, because the Holy Spirit made them understand more about Him, and made them love Him more; and, dear children, Jesus will be as near to us as He was to the Apostles if we ask Him.

The Apostles, and all the men and women besides, who believed in Jesus, about one hundred and twenty in number, met together in an upper chamber to pray to Him, and to talk of all He had done and suffered. This was, I think, the upper chamber in which Jesus had eaten the last supper with His disciples. The Apostles, at this time, were

only eleven in number, because the wicked Judas Iscariot, who sold and betrayed his Master, was dead. So the eleven thought it right to choose another man in his place, that the Apostles might not be fewer in number than Jesus had intended; but how could a man be found for so great a work? How were the Apostles to know whom Jesus would choose to be His minister? In what way do you think they found this out? They first of all chose two good men from amongst the other disciples, Barnabas and Matthias. Then they prayed to Jesus, and said, "Thou, Lord, which knowest the hearts of all men, show which of these two Thou hast chosen." (Acts i. 24.) And Jesus made them understand that He chose Matthias. So Matthias became an Apostle, and the number of the Apostles was now again twelve.

The Apostles and all the disciples,

with the holy women and Mary the mother of Jesus, were now waiting in Jerusalem, as Jesus had commanded them, for the gift of the Holy Ghost, and they "all prayed together very often." They do nothing without prayer to God. They prayed when they chose an Apostle, and now they pray for the Spirit. They might have thought that, as Jesus had promised the Holy Ghost, they need not pray for it to be sent: but you see we should pray even for what God has promised; and we also should pray for the same blessed gift. Why should we pray so much for the Holy Spirit? Because without it we cannot love God, and we cannot please Him. People who have the Spirit love God and love each other. God has promised to give the Holy Spirit to all those who ask for it in Jesus Christ's name. Jesus said, "If earthly parents know how to give good

gifts to their children, how much more will our heavenly Father give the Holy Spirit to those who ask Him?" (St. Luke xi. 13.) Never forget, dear children, to ask God to give you His Holy Spirit.

"I knew a little sickly child,—
The long, long summer's day,
When all the world was green and bright,
Alone in bed he lay:
There used to come a little dove
Before his window small,
And sing to him with her sweet voice,
Out of the fir tree tall.

"And when the sick child better grew,
And he could crawl along,
Close to that window he would creep,
And listen to her song:
And he was gentle in his speech,
And quiet in his play;
He would not for the world have made
That sweet bird fly away.

"There is a Holy Dove that sings
To every Christian child,
That whispers to his little heart
A song as sweet and mild:
It is the Holy Spirit of God
That speaks his soul within,
That leads him on to all things good,
And holds him back from sin.

"And he must hear that still small voice,
Nor tempt it to depart,—
The Spirit great and wonderful
That whispers to his heart:
He must be pure, and good and true,
Must strive and watch and pray;
For unresisted sin at last
Will drive that Dove away!

Hymns for very little Children.

CHAPTER III.

(A.D. 29.)

PENTECOST—ST. PETER'S SERMON—A GREAT MULTITUDE OF PEOPLE BELIEVE IN JESUS CHRIST.

ACTS II.

TEN days after their Lord had ascended to heaven, on a day called the day of Pentecost, the Apostles and all the disciples of Jesus met as usual to pray and to wait for the gift of the Holy Spirit; and while they were praying and waiting, a very wonderful thing happened: but before I tell you about it, I must ask you if you know the meaning of that hard word, Pentecost? It means fiftieth day; and it was so called because it was the fiftieth day after the Feast of

the Passover. The Jews had three great festivals, or feasts, in the year: the Feast of the Passover, the Feast of Pentecost, and the Feast of Tabernacles. These feasts of the Jews were not at all like what are called feasts in these days. They were holy feasts to God,—when all the people rejoiced before God.

God commanded every Israelite to go up to Jerusalem and worship Him in the temple there, at each one of these feasts,—that is, three times in the year. (Exodus xxxiv. 23, 24.) Why was this? Because God's beautiful temple was in Jerusalem. There was no other temple in all the land. In the temple at Jerusalem there was the Holy of Holies with the ark and the tables of the covenant; and in this temple only might men worship God in the way He had told them to worship Him,—by sacrifices. In every town and village there were prayer-

houses called synagogues; but in these synagogues there were neither priests, nor altars, nor sacrifices. So the Israelite who lived a long way from Jerusalem must often have said, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." (Ps. lxxxiv. 2.) He would be very glad when one of these holy feasts came round that he might once more worship God *in His temple.* The festival of Pentecost was the feast of wheat harvest. The wheat had been cut down and gathered in, and it is right to be joyful and to return thanks at such a time. When the wheat harvest is over with us we go to Church to thank God for His bounty. Perhaps we see a few ears of wheat placed about the Church, and hear many voices sing sweet hymns of praise. What do they say?—

"Come, ye thankful people come;
Raise the song of Harvest-Home!
All is safely gathered in
E're the winter storms begin.

"God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come;
Raise the song of Harvest-Home!"

The disciples were then praying together on the day of Pentecost, when there came a sound from heaven, like the sound of a rushing mighty wind, and over the head of each disciple rested a bright light like a flame of fire. To each one the Holy Spirit was given by God as He had promised. They were able to do many wonderful things, and they could speak in languages they had never learnt. They all went out into the streets of Jerusalem, and met a great many Jews who came from other countries far away, for there were many Jews, even in those

days, who did not live in their own land. They had come to Jerusalem to worship God in His temple, on the great feast day, and they were very much astonished to hear these disciples of Jesus sing the praises of God each in the language he understood best, the language spoken in the country from which he came; but the Jews who lived in their own land did not understand them, and said, "These men are full of new wine:" they thought the disciples had taken too much wine. Then Peter, who was with the other Apostles, spoke to the people, who had run together to see this great wonder, and told them that these men were not drunk with wine as they supposed, for it was only about nine o'clock in the morning, but filled with the Holy Spirit of God, and by these signs and mighty wonders God warned them all to repent and to call upon the name of the Lord, that

they might be saved. Peter also tried to make them understand that Jesus, whom they had crucified, was the promised Saviour: He was the Lord on whom they were to call; He was the Messiah from whom they had turned away. When they heard this they were filled with fear and shame: had they indeed crucified the Son of God? and could such dreadful sin be forgiven? Do you think that Jesus would forgive them? Yes, indeed, for did He not pray for His murderers: did He not say, "Father, forgive them, for they know not what they do!" And if these same murderers really repent of their sins, and beg Jesus to be their Saviour, He will forgive them, for He forgives all who truly turn to Him. Then the men cried out in their great fear and in their shame to Peter and the other Apostles, and said, "Men and brethren what shall we do?" Peter said to them,

"Repent and be baptized every one of you, in the name of Jesus Christ, and God will forgive you your sins and send the Holy Spirit into your hearts." A great number, more than three thousand, more by a great many than you could count, did repent and were baptized with great gladness.

You must not suppose that Peter of himself could have made these men grieved and sorry for their sinfulness. The Holy Spirit had told Him what to say, and had softened the hearts of these people as they listened to St. Peter's words, making them feel how wicked they had been. All who believed in Jesus met together very often to pray, and to be taught by the Apostles. Every day more and more people believed in Jesus and were baptized.

CHAPTER IV.

(A.D. 29.)

THE FIRST MIRACLE DONE BY THE APOSTLES—PETER PREACHES CHRIST TO THE PEOPLE—PETER AND JOHN ARE SHUT UP IN PRISON.

ACTS III.

MANY wonders, or miracles as they are called, were done by the Apostles. I will tell you of one which has been written down for us by the Evangelist St. Luke. But what is a miracle? A miracle is something that God only can do; but God can make a man able to do it if He likes; though, by himself, the man could not do it any more than you or I. If a person who has died is made alive again, that is a

miracle. Or if a man who is very ill, or very lame, and perhaps cannot walk at all, is made well and strong by a word, that is a miracle. Jesus, you know, did many miracles: He raised Lazarus from the grave, and cured people who were ill by speaking to them, and He changed water into wine; and after Jesus had left His Apostles and gone to heaven, He gave them power to work miracles, that men might believe that God had sent them. You shall hear about the first miracle done by the Apostles, that we read of in St. Luke's book.

Not long after Pentecost, Peter and John went together to the temple at the time of afternoon prayer. A poor cripple, a man lame from his birth, sat at the gate called Beautiful, to beg, because he could not work. When he saw the Apostles, he asked them for some money. Peter said to him, "Look at us," and he

looked, for he thought that Peter would give him money; but Peter had something a great deal better than money for this poor man: for Jesus would give Peter power to make him well, and his limbs strong like the limbs of another man; Peter could tell him besides about the Saviour. Would not this be a great deal better than giving him a little money? So when the cripple looked at Peter, Peter said to him, "I have no money; but I will give you something better than money: In the name of Jesus Christ rise up and walk." And he took him by the right hand and lifted him up." Do you think the cripple would say, "Let me alone: I cannot walk"? Oh, no! there was something in the look and voice of Peter that made him feel sure, that because Peter said to him, "Rise up and walk," he would be able to walk if he tried. He felt his feet and ankles grow

strong, he stood upon his feet and went into the temple with the Apostles, walking, even leaping for joy, and praising God. Now this miracle was not done only for the sake of the lame man; but to make the people listen to Peter. They would be more likely to listen to the words of a man who had just done such a wonderful thing as to make the limbs of a poor cripple straight and strong. The people, who saw the lame man made quite well, told others, and those again many more, so that in a short time a great number of men and women came running together to see if the news were true,—to look at the man they had known as a cripple, and at the Apostles. When Peter saw this, he turned to them and said: "Men of Israel, why do you look so earnestly at us, as if we had been able by ourselves to make this man well? It is not we who have done this, but Jesus Christ;

that same Jesus whom you gave into the hands of wicked men to be killed. He is the Son of God and the King of Israel; He is the Saviour that God promised to our fathers, and He has raised Him from the grave to sit at His right hand. But you would not have Him for your King; you told Pilate you did not know Him, and that He was not your King; and you cried out, 'Crucify Him! crucify Him!' and when Pilate would have let Him go, because it was the feast day, and it was the custom on a feast day to set some prisoner free, you said, 'Not this man, but Barabbas,'—the murderer Barabbas." Peter wished them to repent,—that is, to be sorry for their sin; and when he saw they were sorry, he told them that Jesus was ready to forgive them if they asked Him. He would be their Saviour; He would save them from the anger of God and give

them the Holy Spirit to make them good. But while Peter was talking, some of the priests and judges, with the captain of the temple, came upon the two Apostles, and put them into prison that they might be kept safely and taken before the judges in the morning. Why did they do this? Because they were angry with the Apostles for telling the people that Jesus was the Son of God and the Saviour God had promised.

CHAPTER V.

(A.D. 29.)

Peter and John before the Judges.

ACTS IV.

In Jerusalem some of the chief men sat in a room to judge people. They were called judges; and the whole number together were called the San-he-drim. People who were said to have disobeyed the laws, were brought before the San-he-drim, and if they had really done wrong the judges ordered them to be punished.

Peter and John were shut up in prison all night, and the next morning the priests brought them before the judges. Then the judges asked them how they

had been able to heal the lame man and in what name they had made him whole? Now Moses commanded that if any one did a miracle in any other name than the name of Jehovah, he should be killed, because he was teaching the people to worship another God; so if the Apostles said they had done this wonder in the name of Jesus Christ, the judges might have them killed, for they did not believe Jesus to be God. What then would Peter and John do? Would they be afraid to say that they had done the miracle in the name of Jesus? Would Peter say he did not know Jesus? He did say this once—in the High Priest's palace, just before Jesus was crucified,—because he was afraid of the rulers; and when Jesus was taken in the garden all the disciples fled from Him. They turned cowards, and thought only of saving themselves. Yet now they are full of

courage, and why is this? Why were they so fearful when Jesus was with them? Why are they so brave now that He has left them? Now that they are alone? It is because they are not really alone. They cannot see Jesus with their eyes, but He is with them by the Holy Ghost. The Holy Spirit made them brave.

The judges said, "By what power, and in what name, did you heal this man?" Then Peter answered, "Rulers of Israel, if you ask us about what we have done to the lame man, and in what name we made him well, we tell you and all the people of Israel, that we did this miracle in the name of Jesus Christ whom you crucified. God has raised Him from the dead, and by Him alone can you be saved from the anger of God."

When the judges saw the boldness of Peter and John, and the man who had been made well standing by, they could

say nothing against it, and they were afraid of the people; so, after sending the Apostles out of the room, one of them said, "These men have done a wonderful thing,—a great miracle,—and every body knows it. All we can do is to tell them that if they speak to the people any more, we will punish them. Then they called in Peter and John, and commanded them not to preach to the people about Jesus.

Would Peter and John obey these men? Would they leave off telling the people about Jesus?

You shall hear.

They answered boldly and said: "Is it right to obey you or to obey God? We must speak of the things we have seen and heard." Now the judges would have liked to have sent the Apostles to prison again, or even to have killed them; but they dared not do that, for all men praised

God for what Peter and John had done. So they told them once more, that if they did not do as they were bid, they should be punished, and after that they let them go. When the other Apostles and believers in Jesus heard what had happened to Peter and John, they all praised God, and asked Him to make them speak very boldly in the name of Jesus. When they had done praying, the room was shaken,—God did this to show that He had heard them,—and they were all filled with the Holy Ghost.

These worshippers of Jesus were very full of love to each other. They had one heart and one mind, and there was no quarrelling amongst them. Those who were rich sold their land and houses and brought the money to the Apostles, that they might give some to those who were poor.

CHAPTER VI.

(A.D. 29.)

THE STORY OF ANANIAS AND SAPPHIRA—MANY MORE PEOPLE BELIEVE IN JESUS—GREAT WONDERS ARE DONE BY THE APOSTLES.

ACTS V.

IN the last chapter you heard of the love that the worshippers of Jesus had for one another; and how the rich sold a great many of the things that belonged to them — land, houses, or goods,—sometimes all they had, for the sake of the poor who also believed in Jesus Christ. A man named Joseph Barnabas sold his land and brought all the money he got for it to the Apostles, that they might give it to those who

wanted it most. But, even in these early times, there were some who had been baptized in Christ's name, who were not true disciples of Jesus Christ. Like the Pharisees they did good deeds to be seen of men and to get the praise of men, and not from love to God and to the poor.

There is a sad story of a man named Ananias and his wife Sapphira, who sold a piece of land and kept back part of the money. Ananias brought part of the money and put it down before the Apostles, pretending that it was all the money he had got for the land. But Peter knew, by the Spirit of God, what he was doing, and he said to him, Ananias, why have you listened to Satan to keep back part of the money? The land was yours to do what you liked with, you were not obliged to sell it; and after it was sold you could have

kept the money; why then did you bring us a *part* of the money and pretend it was *all* of it? You have not told this lie to men but to God! As soon as Ananias heard this he fell down and died, and the young men carried him out and buried him. About three hours afterwards his wife Sapphira came in, not knowing what had happened; Peter said to her, "Tell me, did you sell the land for the money that Ananias brought to us?" and she answered, "Yes: that was what we got for it." Then Peter spoke these solemn words to her: "Why have you and Ananias agreed together to tell this lie? The men who have buried your husband are at the door and shall carry you out!" And, lo, Sapphira also fell down at Peter's feet and died, and the young men took her out and buried her by her husband! All who believed in Jesus,—and every one who heard it,

feared greatly. If there were any others whom Satan was tempting to do the same thing, or other things as wicked, they were sorry, and prayed to God to forgive them. See what a dreadful thing it is to tell a lie, and how great a sin it is in the sight of God. When Peter asked Sapphira about the money, if she had been sorry for her sin and had told the truth, I think God would have forgiven her; but she thought to hide it by saying what was not true. How dreadful it is to fall down dead when saying or doing a wicked thing. How dreadful it must be for a little child to die when in a passion, or when saying what is not true. Could we hope that the angels had taken his spirit to heaven?

"Oh, dear children, if this story
Ever makes you feel afraid;
Think if you have been quite honest
Always in the things you said.

"Think if you have e'er intended
To deceive or cheat; if you
Ever said, or did, or acted
Anything that was not true.

"If you have, dear little children,
Ask God's pardon now, and say
'For the sake of blessed Jesus,
God forgive Thy child, I pray.'

"And remember that God sees you,
He is always standing by;
He knows all your thoughts and actions:
Never speak or act a lie."

Hymns for the very Little Ones.
Christian Knowledge Society.

You see that Ananias told a lie though he did not speak a word; he told a lie by acting it. You do not know what that means? If you *do* anything to deceive, to make any one believe what is not true, you *act* a lie, and that is just as bad as if you *spoke* it. It may be worse, for if you do a sly thing you have time to think

about it, and that shows that you quite meant it.

And now many wonders were done by the Apostles. People brought the sick out into the streets, on beds and couches, that the shadow of Peter, as he passed by, might overshadow some of them. And a great many men and women came out of the cities near Jerusalem, bringing with them all those who were ill, and they were healed every one. In this way God made it plain that the Apostles were His messengers; that He had sent them to tell all men to believe in Jesus Christ, the Saviour of the world. (2 Cor. xii. 12.)

CHAPTER VII.

(A.D. 29—34.)

THE APOSTLES ARE SHUT UP IN PRISON—AN ANGEL LETS THEM OUT—THEY TEACH IN THE TEMPLE, AND ARE TAKEN BEFORE THE JUDGES.

ACTS V.

THAT Jesus was indeed with His servants the Apostles, though they could not see Him, was shown at this time in a very wonderful way. When the high priest and the Sadducees heard that the Apostles were doing great wonders, and still preached about Jesus and the resurrection of the body, they put them again into prison, that in the morning they might be brought before the judges. But the angel of the Lord came by night and brought them out.

The angel told them to go again into the temple and teach the people. The high priest, and the other judges, met together early in the morning, and sent to the prison for the Apostles. Do you think they would be found in the prison? No: for the angel had let them out. In a little while the messengers returned to their masters and said, "The prison truly we found shut with all safety, and the keepers standing before the doors; but when we had opened we found no one within." Then the judges were very much troubled, and did not know what to do. While they were talking to each other about it, some one came and told them what was still more surprising. He said, "Behold the men you put into prison are standing in the temple and teaching the people." How is this? No one could tell. So the captain and the officers went for the Apostles and brought

them gently, for they feared the people. The high priest, Caiaphas (the very man who had said that Jesus ought to be put to death) asked them if they had not been forbidden to teach in the name of Jesus; and he said, "You have filled all Jerusalem with your teaching: will you bring this man's blood upon us?" Which means, Are you trying to get us punished for having killed Jesus. The very name of Jesus troubled Caiaphas, and it seemed to be always rising up to terrify him. The Apostles answered Caiaphas and said, "We ought to obey God rather than men. The God of our fathers has raised up Jesus, whom you killed, to His right hand, and has given Him for a Saviour to His people Israel, that they may repent of their sins, and be forgiven. We are Christ's witnesses. We saw Him after He rose from the grave and we saw Him go up to heaven."

When Caiaphas and the other judges heard this, they were very angry, and thought how they might kill the Apostles. Would Jesus allow His servants to be killed? Had they not a great work to do yet for Him? And would Jesus be preached to the world if the Apostles were taken away? No: their work was not done, and until it was done nothing could hurt them.

The judges sent them out of the room, —it was called a court,—while they talked amongst themselves. Then, when they were alone, one of the judges, named Gamaliel, said to the others, "It will be best to let these men alone: for if they are not sent by God what they do will come to nothing; but if God is with them we must not fight against God." All the other judges thought so too; so they called the Apostles, and after again commanding them not to speak any more

in the name of Jesus, and beating them to make them afraid, they let them go. Peter and the others went away rejoicing that they had been allowed to suffer for the name of Jesus; and daily in the temple and in every house they preached Jesus Christ.

Satan tried, in many ways, to do harm to the Church,—to those who believed in the Saviour and had been baptized in His name. You know that many who were rich gave money to the Apostles for the poor disciples. This was given away to the poor as they wanted it: but Satan made some of them jealous. The foreign Jews (those who had been born in other countries) thought that they got less money than the Jews born in their own land,—that some had too much, and others not enough; and so there was murmuring and grumbling amongst them. When the Apostles heard this, they told

the disciples to choose seven good and wise men to attend to this matter of giving away money. They were to see that a right use was made of it,—that every one had what was fair,—that those who ought to have most got most. On these men the Apostles laid their hands to set them apart for the work.

The name of one of these men was Stephen. The Holy Ghost was with him, and gave him wisdom and faith and great love to Jesus. You will hear more about Stephen in the next chapter.

CHAPTER VIII.

(A.D. 36.)

STORY OF STEPHEN THE FIRST MARTYR—HIS TRIAL AND DEATH.

ACTS VI. AND VII.

A GREAT many of the priests, and other men as well, were now added to the Church;—that is, they believed that Jesus Christ was their Saviour, and were baptized. Stephen did great miracles amongst the people, and made them understand that Jesus was the Christ. Then the unbelieving Jews tried to make what Stephen said seem untrue; but he spoke with so much wisdom, for the Spirit of God helped him, that they could do nothing to stop his good work. This only

made them still more angry; so they brought him before the great council of priests, elders, and scribes, called the San-he-drim, and told them that Stephen had spoken wicked words against Moses and against God. Now as Stephen stood before the judges and they looked at him, his face grew beautiful and bright and heavenly, like the face of an angel; but this did not soften their hearts and make them good and gentle. Then Stephen talked about Abraham, Joseph, Moses, David, and Solomon, saying what great and wonderful things God had done for them and for His chosen people the Israelites. Growing bolder and bolder, he told his judges and all the unbelieving people of their great wickedness in crucifying Jesus and not listening to the Holy Spirit. "You treated the prophets of God cruelly," he said; "and when at last the Saviour came,—Jesus, who was the Son

of God,—you murdered Him!" When the judges heard these words their anger was so great that they could have torn him to pieces. St. Luke says that "they gnashed upon him with their teeth," which means that they were more like savage animals than like men. Stephen did not mind them. He thought only of Jesus Christ and the glories of heaven; and being full of the Holy Ghost, he looked up earnestly and saw the glory of God and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." Except this once, Jesus is always said to *sit* at the right hand of God.* Here only is He spoken of as *standing*. Had He risen from His throne to help His

* Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12.

servant,† who was like a lamb in the midst of wolves? or to take him to Himself when his enemies had killed him? All the men who heard Stephen's words cried out with a loud voice, and stopping their ears, rushed upon him, and dragged him from the council chamber, or room, through the streets to one of the gates of the city. Then, outside the gate, perhaps in the very place where Jesus had been crucified, they threw stones upon him till he died.

Jesus you know prayed for His murderers and asked God to forgive them, and some of them were sorry for their great sin and became Jesus' disciples on the day of Pentecost. So, Stephen, after asking Jesus to take him to Himself, kneeled down, and cried with a loud voice to God for the wicked men who

† As Chrysostom thought.

were just going to take away his life. And Jesus heard Stephen's prayer for his enemies; for, wonderful to tell, one of these cruel men, named Saul (afterwards called Paul), who cried out against Stephen in the council chamber, and looked on when the men were stoning him, became an Apostle of Jesus Christ, and was at last killed himself because he taught men to believe in the Son of God. And now Stephen and Paul are with Jesus in glory.

"How bright those glorious spirits shine;
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

"Lo these are they from sufferings great
Who came to realms of light;
And in the blood of Christ have washed
Those robes which shine so bright."

CHAPTER IX.

(A.D. 36.)

THE DISCIPLES OF JESUS ARE PERSECUTED AND SCATTERED—PHILIP IN SAMARIA—THE SAMARITANS—PHILIP AND THE ETHIOPIAN.

ACTS VIII.

AFTER Stephen's death the enemies of Jesus behaved very cruelly to the disciples in Jerusalem. Saul looked for them in every house and sent them to prison; they were scourged, or beaten, and some of them were killed. Then they all left Jerusalem (except the Apostles) and went to many other places in Judæa and Samaria, telling every one to believe in Jesus. Just as seed is scattered

about when it is sown, so the disciples were scattered; and in this way more people heard the good news of a Saviour than if the disciples had not been persecuted; for then they would not have left Jerusalem, nor would they have preached in so many places.

Philip, who was one of the seven men chosen with Stephen to give away the money to the poor, went to the city of Samaria and taught the people there. Many of them believed what Philip said, and were baptized, for they saw that God had given him power to do great miracles. There was one man amongst them called Simon, who had himself pretended to do wonders. You will hear more of Simon by-and-by.

When the Apostles in Jerusalem heard of what Philip was doing in Samaria, they said one to another, Are the Samaritans to have Christ preached to

them? Why did they ask each other this question?

I will tell you. A great many of the Israelities who lived in that part of Canaan called the kingdom of Israel (and Samaria was a part of the kingdom of Israel*), had been carried away by the Kings of Assyria, and heathen people had been brought into the land in their stead; so that those who lived there in the time of the Apostles were a mixed people,—that is, they were partly Israelites and partly Gentiles,—by Gentiles I mean people who were not Israelites. The Israelites of the kingdom of Judæa, who were now called Jews, and the Sa-

* A child may soon gain a fair knowledge of Scripture geography,—and he will read a book of this kind with greater interest and profit,—by constant reference to maps. *Philip's Scripture Atlas*, of 12 coloured maps, price 6d., a marvel of beauty and cheapness, is well adapted to the purpose.

maritans, hated each other, and would not have anything to do with one another. Perhaps you will recollect that the woman of Samaria, who met Jesus at the well, was surprised that a Jew should ask a woman of Samaria for water, though many of the Samaritans afterwards believed in Jesus and asked Him to stay with them. Now when the Apostles did not quite know what to do about preaching to the Samaritans, they remembered the words of their Master, Christ, when He said to them, just before He went up to heaven, "You shall be witnesses into Me:" that is, you shall preach in my name, both in Jerusalem and in Judæa and in Samaria. So Peter and John were sent to Samaria by the other Apostles, and when they had come to Samaria, they prayed the Lord Jesus to send the Holy Spirit to those Samaritans who believed and were baptized. Then

Peter and John laid their hands upon them, and God sent them the Holy Ghost. And when Simon (the man you will remember who had pretended to do wonders) saw this, he offered the Apostles money, saying, "Give me also this power, that any one I put my hands upon may have the Holy Ghost." Now it was very wicked of Simon to think that he could *buy* the Holy Spirit, which God gives us only for the sake of Jesus Christ; so Peter said to him, "Simon, you are still the servant of Satan, and you have no share in the Holy Spirit. Pray, therefore, to God to forgive you your sinfulness. When Simon heard Peter's words he was frightened, and begged Peter to pray for him; but whether he was really sorry for his sin, or only afraid of punishment, I cannot tell you. Then after preaching Jesus in many villages of the Samaritans, the Apostles Peter and John returned to Jerusalem.

At this time "the angel of the Lord spoke to Philip," and told him to go to a lonely road near a place called Gaza. What did Philip see when he got there? Who is that dark looking man riding in a chariot? and what book is that he holds in his hand and reads so earnestly? He is not an Israelite; but the chamberlain of the Queen of Ethiopia,—a country of Africa,—he keeps her treasure; yet he loves the God of Israel, and he is going back to his own country from Jerusalem, where he has been to worship God in His beautiful temple. And the book he was reading aloud was the book of the Prophet Isaiah, about the Saviour that was to come. Then the Spirit told Philip to overtake the chariot; so he ran, and coming up to it, he spoke to the man riding in it, and said to Him, "Do you understand what you are reading?" And the man answered, "How can I, without

some one teaches me?" And he asked Philip to get up and sit by him in the chariot; so Philip "preached Jesus unto him;" while the Holy Spirit made him understand and believe all that Philip told him. Then, when they came to a stream of water, the chariot was stopped, the two went down into the water, and Philip baptized this stranger from a far country, who went on his journey happy and praising God.

CHAPTER X.

(A.D. 36—38.)

SAUL SEES THE LORD JESUS ON HIS WAY TO DAMASCUS—PAUL AT DAMASCUS AND AT JERUSALEM.

ACTS IX.

You have heard already, dear children, of Saul as a fierce enemy of Jesus Christ and of all who believed in Him. He looked on when Stephen was stoned to death, and after this wicked deed he persecuted the disciples so cruelly, that they left Jerusalem quickly for other places. Now when Saul found that they had gone away, he was all the more angry, and he determined to follow them and bring them back to Jerusalem; and having

got letters from the high priest to the Jews and chief men of Damascus, that they might help him to look for the disciples, he set out for Damascus. Where is Damascus? Damascus is the capital of Syria, a country to the north of the land of Israel. It was an old city in the time of Saul; but it has lasted to this day, and is still a large and handsome town.

Saul thought that if he treated the disciples of Jesus so cruelly that they left off worshipping Him, or if he killed them, that he should please God; for he did not believe that Jesus was the Saviour promised by God, but only a man who wickedly pretended to be that Saviour.

And now Saul hastened on towards Damascus. His heart was full of hatred to Jesus, and he was going to do all the harm he could to the disciples of Jesus.

After journeying on for about six days he came very near to Damascus,—the

city lay just before him, and in a little while he would pass through its gates; but before he quite got there, something happened to Saul that he would never forget.

It was the middle of the day, and the sun was shining in all its strength, when suddenly—in a moment—Saul saw a light brighter than the sun, and a mighty Voice called to him. You have heard the pealing thunder, and you have seen the bright flashes of lightning (perhaps you were frightened till you remembered "it is the glorious God who maketh the thunder" (Psalm xxix. 3), and that the lightning is guided by God's hand); but the Voice that spoke to Saul was louder than thunder, and the light that flashed upon him was brighter than the lightning. It was the brightness of Jesus, and the Voice was the awful voice of the Son of God, calling to Saul, and saying,

"Saul, Saul, why persecutest thou Me?" But where is Saul? He has fallen to the earth in great terror. He trembles at the terrible sound, he is afraid of the strange light; but he is still more frightened when he looks upwards towards heaven, and sees Jesus in all His glory —the Jesus whom he is persecuting,— the Jesus whose disciples he is using so cruelly. But he does not yet know that it is Jesus who speaks to him, and he cries out in great fear, and says, "Who art Thou Lord?" and the Voice answers him, "I am JESUS whom thou persecutest." Jesus did not say to Saul, "You are persecuting my disciples," but "you are persecuting *Me;*" so you see that when any one behaves cruelly to those who love Jesus, it is just the same as if he behaved cruelly to Jesus Himself.

But Saul speaks again, and says, "Lord what wilt Thou have me to do?" And

the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." Saul had now "*seen* the Lord Jesus," and like the other Apostles, he was a witness,—he was able to tell men that Jesus had risen from the grave,—that he had seen the risen Saviour.

Jesus told Paul to get up and stand upon his feet, so he got up and tried to look around; but he could not see, for he was blind. The great brightness had taken away his sight, and now in the darkness he could think of all that had happened to him. Saul knew now (though he could hardly believe it) that the Jesus who was crucified is at the right hand of God and can do all things.

The men who were with Saul, took him by the hand and led him to Damascus. For three days Saul was so unhappy that he ate nothing and drank nothing, but

prayed very often. Would Jesus leave him to die of grief? No: Saul was comforted by a dream. He dreamt that a disciple named Ananias came to him and healed him; and on the third day Ananias did really come, speaking kind words. He said, "Brother Saul, receive thy sight." Jesus sent Ananias, and gave him power to make Saul well. That moment Saul was able to see, and he woke up to a new life; he was baptized in the name of Christ; his sins were forgiven him. How did Paul begin his new life? He preached Christ in the synagogues, that He is the Son of God (Acts ix. 20); and all who heard him wondered, and said, "Is not this he that destroyed them that called on the name of Jesus in Jerusalem, and came here that he might send them bound unto the chief priests?" The Jews were so angry, that if Saul had stayed in Damascus

they would certainly have killed him. So he left the city and went to a country called Arabia. (Gal. i. 17.)

But by-and-by he returned to Damascus, and again preached boldly in the name of Jesus. (Acts ix. 27.) Did the Jews listen to Saul this time? No: the more he persuaded them to believe in Jesus, the more a great deal they hated him. They said he should die, and they watched the gates of the city day and night to kill him. How then could Saul escape them? How could he leave Damascus, when at every gate, or door in the high wall that was built quite round the town, soldiers were waiting for him? The disciples thought how they could save Paul, and this is what they did: they waited for a dark night, and then let him down from the top of the wall in a basket. He went straight to Jerusalem and to the disciples there;

but they were all afraid of him, and would not believe that he was a disciple. Then Barnabas took him by the hand and brought him to the Apostles and told them what the Lord had done for him.

Here again in Jerusalem Saul tried to make his countrymen believe in Jesus as the Saviour, that they might have eternal life; but in return for his kindness they went about to kill him. Then one day, as Saul was praying in the temple, Jesus spoke to him and said, "Make haste, and leave Jerusalem quickly: for thy countrymen will not believe what thou sayest about Me; and I will send thee far away unto the Gentiles." (Acts xxii. 18—21.) Then the disciples brought Saul to Cæsarea, and here he took ship and sailed to Tarsus, the town where he was born.

CHAPTER XI.

(A.D. 40.)

PETER HEALS ÆNEAS AND RAISES DORCAS TO LIFE —THE GENTILES—PROSELYTES—CORNELIUS.

ACTS X.

YOU will not hear any more of Saul at present; but I have some interesting stories to tell you about the Gentile believers in Jesus and the doings of the Apostles. You will hear how God made the Apostles understand that the Gentiles, even those who were not of the Jewish religion, were to have the good news of Jesus Christ, as a Saviour, preached to them.

For some time the disciples were not

troubled by their enemies, and many more people believed in Jesus. The whole Church lived in the fear of God and the comfort of the Holy Ghost. Peter now visited several towns in Sharon, a fruitful plain of Canaan (or Palestine as it is now called) near the sea. At Lydda he healed a man named Æneas, who had kept his bed for eight years; but, at the town of Joppa, Peter did a greater miracle than this. A woman named Dorcas, who believed in Jesus, and was very kind to the poor, died. Then the disciples sent to Peter to beg him to come to them; and he went to Joppa. There he found many widows weeping, and showing the coats and garments that Dorcas had made for them. Peter wished to know what he was to do; so he kneeled down and prayed, and Jesus made Peter understand that he should have power to bring Dor-

cas back to life. Then he turned to the dead body and said, "Arise," when lo, Dorcas sat up a living woman! How glad Peter must have been to take her back to her friends: but this miracle was not done for them alone,—it was done that every one might know that God was with Peter. And many people believed in the Lord Jesus.

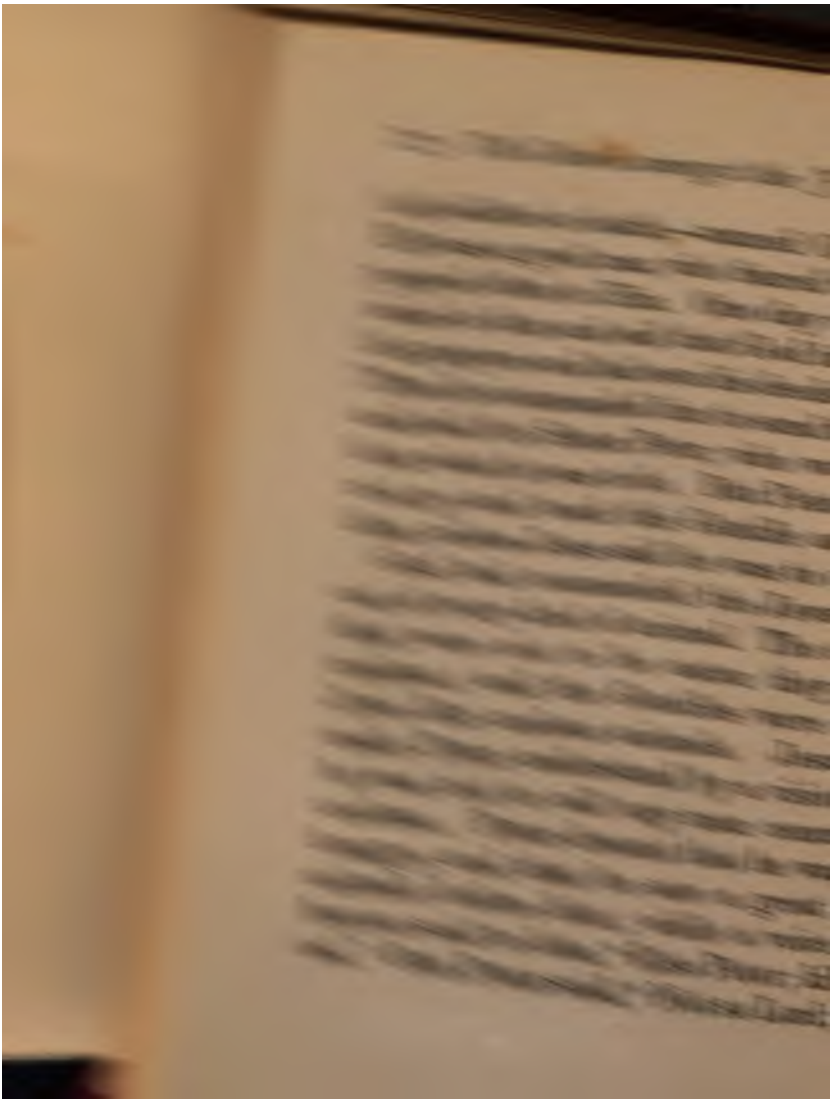
But something now happened more interesting still. You know that the Jews alone were God's chosen people; and to them alone had He shown, by Moses, how He was to be worshipped. To them He had given the commandments and the ark of the covenant and the promises. He had chosen men from amongst them to be His priests and to offer Him sacrifices. Not that the blood of bulls or goats could take away sin; it is only the blood of Jesus can do that; but the Israelites were taught by sacri-

fices that God can only forgive sins through the Saviour He had promised. In sacrifice the animal was killed and its blood poured out, and this showed that the Saviour would give His life and shed His blood for men. Jesus, you know, was that Saviour, and He is the "Lamb of God" that takes away the sin, not of the Israelites only, but of all who believe in Him. The Gentiles (and the Israelites called all men *Gentiles*, or *foreigners*, who were not of their own nation) lived without knowing anything of God, as the heathen do now. Israelites were not to visit the Gentiles, nor to make friends with them, lest they should learn their evil ways and worship their idols. Nor might they eat with men of another nation, lest they should eat of animals that God had said were not to be used for food. Gentiles might learn about God from the Israelites, and after doing

all things commanded by Moses, they were allowed to worship God in the outer court of the temple and to bring animals to be sacrificed. These Gentiles were called *proselytes.* Without you knew all this (and I hope you will remember it) you would not understand much of what I am going to tell you.

God now made known to Peter, and to the other Apostles by Peter, that the Gospel was to be preached not only to the Jews or Israelites, and not only to the proselytes who belonged to the Jewish Church, but also to the heathen Gentiles, —men of every country; and as many of them as believed were to be baptized. God made this plain in a very wonderful way, and I think you will like to hear about it.

In Cæsarea, a town of Judea on the sea coast, there was at this time an officer in the Roman army,—a man who



have never eaten anything that is common or unclean. And the voice spake to him again the second time. "What God hath made clean that call thou not common;" and this was done three times. While Peter wondered what this could mean, the men sent by Cornelius came to his door and asked for him. Then the Spirit told Peter to go with them. The next day they all left Joppa for Cæsarea, and when Cornelius saw Peter, he spoke to him about his vision, and said, "Now therefore we are all waiting to hear from you the will of God." Then Peter preached Jesus to Cornelius and his family, and even while he was speaking the Holy Ghost came upon all who heard him. When Peter saw this, he said, "Can any man forbid these people to be baptized? has not Jesus already given them His Holy Spirit?" So he baptized them all, and stayed with them several days to teach

them more about Jesus. In this way was it made plain that Jesus meant His Gospel for all men. Indeed, did He not command His Apostles, before He left them, to go to all the world and preach the Gospel to every one.

Now, dear children, does not what you have heard, teach you what a good thing it is to pray? But what is prayer? It is not just kneeling down and saying a few words carelessly; that is not a prayer that God will hear. You must pray to God with your heart and not only with your lips. When you ask a parent or friend for something you want very much indeed, how earnestly you speak; and if you really want God to hear you, you must speak earnestly to Him. Jesus loves to hear the prayers of little children, and is always waiting to bless them. This hymn will help you to recollect how you ought to pray.

"To say my prayers is not to pray,
Unless I mean the things I say,
Unless I think to Whom I speak,
And with my heart His favour seek.

"In prayer we speak to God above:
We seek the blessed Saviour's love,
We ask for pardon of our sin,
And grace to make us pure within.

"My infant lips were early taught
To say "Our Father," as I ought;
And every morn and every night,
To use my daily prayer is right.

"But oh, if I am found to smile,
Or play, or look about the while,
Or think vain thoughts,—the Lord will see,
And how can He be pleased with me?

"Then let me, when I kneel to pray,
Not only mind the words I say;
But also strive with earnest care,
To let my heart go with my prayer.

Hymns for little Children.

CHAPTER XII.

(A.D. 40—44.)

MANY GENTILES BELIEVE IN JESUS—KING HEROD AGRIPPA KILLS JAMES THE BROTHER OF JOHN—PETER IS SHUT UP IN PRISON AND AN ANGEL LETS HIM OUT.

ACTS XII.

WHEN Peter returned to Jerusalem, some of the disciples wanted to know how it was that he had eaten with the Gentiles and had preached the Gospel to them? They thought Peter had done wrong, for they did not yet know that Jesus died for the whole world, and not for the Jews only. So Peter told them how the Lord had commanded him to go to Cornelius, and how He had given the Holy Spirit to those who believed amongst the Gentiles.

"And," said Peter, "could I refuse to obey God?" When the disciples heard this, they praised God, that to the Gentiles also He had given His Son Jesus and eternal life. But besides all that happened to Peter, God showed in other ways and in other places that Jesus was a Saviour for all men, both Jews and Gentiles. You remember that after the death of Stephen the disciples were treated so cruelly,—were so persecuted,—that many of them left Jerusalem and were scattered about, some in one place, some in another. A few disciples went to Antioch, the chief town of Syria, and preached Christ at first to the Jews only, but afterwards to the Gentiles; and a great number of these Gentiles believed in Jesus. When the Apostles at Jerusalem heard that so many of the Gentiles of Antioch were becoming disciples of Jesus, they sent an Apostle to Antioch

to see whether this was a work of God or not. They chose Barnabas, Saul's friend, to go to Antioch, and the Spirit of God was with him; and when Barnabas saw how many of the heathen were throwing away their idols to worship the true God and obey His Son Jesus, he rejoiced greatly, and told them to believe in Jesus with all their hearts, and to live holy lives if they would be His true disciples. These new believers in Jesus wanted a great deal of teaching; so Barnabas got Saul to come and help him, and the two Apostles taught the people of Antioch for a whole year. It was at Antioch that the disciples of Jesus were first called Christians.

At this time a wicked King, Herod Agrippa (and he was the last King that the Jews ever had), persecuted the Apostles and killed James, the brother of John, with the sword; and seeing

that it pleased the Jews, he put Peter into prison, meaning after the feast to bring him before the judges, who would most likely have been as cruel to him as they had been to Stephen. While Peter was in prison, the other Apostles, and all the Church in Jerusalem, prayed for him, and God answered their prayers in a wonderful way. There seemed no hope that Peter would be set free. His hands were fastened with chains,—he slept between two soldiers,—the prison doors were fastened,—and outside again there were other soldiers keeping watch before the gates. Could Peter's enemies do more to prevent his getting away? No: but God could let him out if He liked. The day had almost come on which Peter was to be brought before the judges to be punished,—perhaps killed; but the very night before a light shone in Peter's dark dungeon:—

"Lighting up the walls and door-way,
By the prison-keepers kept,
And the faces of the soldiers
Who beside Saint Peter slept."

What made it so light? It was a bright angel of God. The angel told Peter to rise and follow him. As he did so, his chains fell off, and the doors swung back upon their hinges. The great iron gate in the outside wall opened to them of itself, and when they reached the street the angel left Peter to go where he liked. Then, when he had come to himself,—for at first he was so full of wonder he hardly knew what he did,—he went on to a house, where many of the disciples were praying for him, to tell them how the Lord had brought him out of prison.

Saint Luke says: "Peter came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying. And

as Peter knocked at the gate, a damsel came to hearken, named Rhoda; and when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, 'Thou art mad.' But she said again and again that it was so. Then said they, 'It is his angel.' But Peter went on knocking; and when they had opened the door and saw him, they were astonished. But he made signs to them with the hand not to speak, and told them how the Lord had brought him out of prison." (Acts xii. 12—17.)

"Surely none, of all those glad ones,
Ever after could forget
That God's eye is always on us,
And His angels round us set.

"And the story of St. Peter
Teaches children too the same:
That our God will always hear us,
If we call upon His name."

Hymns for very little Children.
Christian Knowledge Society.

All the Apostles now left Jerusalem for a time, to be out of the way of Herod. In a very short time this wicked King Herod died miserably; and this is how it happened. At the town of Cæsarea he sat one day upon a throne in his kingly robes, and spoke to the people; and when the sun shone upon the silver lace on Herod's dress, he looked very bright and glorious; so the people, to please him, gave a shout, and said he was a god. Perhaps they thought of the bright cloud in which God came down in His temple. This was very wicked, but the King allowed himself to be called a god. Then God smote him with a dreadful disease, and he died after a few days of great torment.*

* Acts xii. 21—23; Josephus Ant. xix. 8, 2. A.D. 44.

PART II.

Paul's Missionary Journeys.

CHAPTER I.

(A.D. 46.)

PAUL AND BARNABAS SET OUT TO PREACH CHRIST IN GENTILE LANDS.

ACTS XIII.

UP to this time you have heard of what happened to the Apostles at Jerusalem and to the Jews who believed their word; but now Saul began his long missionary journeys. He went to countries where most of the people were heathens; they did not know the true God, and had never heard of a Saviour. Many of them believed God's messengers, and became Christians; but very few of the Jews would listen to it.

In his travels Saul went through great dangers. At one place the people would have worshipped him as a god; at other places he was stoned, put into prison, cruelly beaten; and both in cities and in wilderness places he suffered many things for the sake of His Master Christ; but this he did not mind, so long as he could preach the good news of forgiveness of sins to his own countrymen in heathen lands, and to the Gentiles. The disciples at Antioch now held solemn services,—that is, they met together and prayed earnestly to God to show them what they ought to do to make known the Gospel in other places. As they prayed, God told them to put aside Barnabas and Saul for this work. Then they laid their hands on them, and in this way they were chosen as God's messengers to people living in far off countries, both Jews and Gentiles.

Then Paul and Barnabas, and John Mark, who was nephew to Barnabas, went first to Cyprus, a large island about sixty miles away. The name of "Blest" had been given to it because it was very beautiful and very fruitful. Many merchants and Jews who got money by buying and selling, went to Cyprus because of its riches. It had a great deal of corn, wine, oil, flax and honey; and silver and lead were dug out of its mines. Merchants are men who buy and sell, and send ships to distant lands to bring back different things, that are made or grown in those lands. The Apostles landed at Salamis, a large town of Cyprus, with a great many Jews living in it, and preached in their synagogues. They did not stop there long, but went on to a place called Paphos, on the other side of the island, to see Sergius Paulus, the Roman Governor, who had sent for them

that he might hear about the Son of God. Now he had with him a Jew named Bar-jesus, who called himself Elymas, or "the wise one." He pretended to be able to tell what would happen, and to do wonders, just as Pharaoh's magicians pretended to do them. He was not a man of God, but a servant of the wicked one; and he did not wish Sergius Paulus to believe in Jesus. So when Paul preached, Elymas did all he could to make Sergius think that what Paul said was not true. Here then were the two wonder-workers face to face,—Elymas, the minister of the devil, on one side, and the Apostle of Jesus on the other. Which do you suppose would be the strongest, Saul or Elymas? the Holy Ghost or Satan? You shall hear what Saul said to this deceiver, and how he was punished. When the Apostle was telling the Governor how the Saviour Jesus had come

into the world,—how He had died for men and was now at the right hand of God,—this bad man spoke wickedly of that holy name. Then Saul looked at him and said, "Oh, thou child of the devil, thou doer of mischief and enemy of all that is good, how long wilt thou speak evil of the way of God and turn men from His Son Jesus Christ? And now behold the hand of the Lord is upon thee, and thou shalt be blind and not see the sun for a time." As soon as Paul had said these words a mist and a darkness came on Elymas, and he groped his way as men do in the black night, asking for some one to lead him by the hand; but it was day-time, and everyone else was in the light. When Sergius Paulus, the governor, saw this miracle he believed that Paul was God's messenger. So this bad man was punished. Never, dear children, be afraid of bad men if

you are doing what is right. God is on your side. Ask Him to take care of you. Ask Him to help you. He is stronger than any man and stronger than Satan.

From this time Saul was called by his Roman, or Gentile name, Paul. He was now the Apostle of the Gentiles. From Cyprus the Apostles crossed over to that part of the great continent of Asia, called Asia Minor or Lesser Asia, and landed at Perga. Here John Mark left them and returned to Jerusalem. Was it right of Mark to go back? I think not. Nothing should have made him turn back and leave Paul and His uncle Barnabas. As he had begun so great and holy a work he ought to have gone on with it to the end; and so Paul thought, as we shall see by-and-by.

Paul and Barnabas now went on through a very wild country, and over

rugged mountains to the high flat land (called table land) on which the town of Antioch was built. This was not, of course, the Antioch they had come from, but another town of the same name in that part of Asia Minor called Pisidia. Here there was a large synagogue belonging to the Jews who lived there. Even at this time there were a great many Jews in different parts of the world, besides the Jews of Palestine. The ten tribes had been carried away from the kingdom of Israel long ago; and numbers of Jews from the kingdom of Judæa were scattered about in many lands, buying and selling, but they never got mixed up with the people belonging to these countries.

In the Jewish synagogues prayers were made to God much in the same way as they are in our churches; and they might perhaps be in the language of the country where the synagogue was;

but the law of Moses and the writings of the Prophets were always read in Hebrew, the holy language of the Jews. Then at the end of the service it was the custom for any person who had something to say, to speak to the people. It was just so now when the two Apostles visited this synagogue in Antioch; for Saint Luke tells us that, after reading the law and the Prophets, the rulers of the synagogue sent to the strangers, Paul and Barnabas, and said, "If you have anything to say to the people, now is the time for you to speak." Then Paul got up to tell them about the Saviour. He showed them that all the things the prophets had spoken about the Messiah had come to pass in Jesus who was crucified.

This was the good news that Paul had come so far to tell his countrymen and all who would listen to him. The long-looked for Saviour had already come.

He had died that all might be made friends with God, and He had gone to the right hand of God. Will the Jews be very glad to hear this? Will they believe it?

The people in the synagogue listened earnestly to Paul, and the Gentiles begged him to preach to them again the next Sabbath day. Many also of the Jews and proselytes followed the Apostles, asking them questions. I will tell you in the next chapter how the Jews behaved to Paul.

CHAPTER II.

(A.D. 46.)

THE JEWS TURN PAUL AND BARNABAS OUT OF THE SYNAGOGUE—THE CHURCH AT ANTIOCH—THE UNBELIEVING JEWS PERSECUTE THE APOSTLES.

ACTS XIII.

THE next Sabbath day almost all the people in the city came to the synagogue to hear Paul. Did the Jews also want to listen to him? You remember that the Israelites were always a disobedient people. They murmured at the red sea, and were so rebellious in the wilderness that God would have killed them had not Moses entreated the Lord for them. When their children got into the promised land they were always ready

to worship idols instead of Jehovah, and they would not have God for their King. They killed the Prophets and stoned the good men God sent them, until at last they crucified the Son of God Himself. So now, at Antioch they showed the same evil nature. When they saw a great many Gentiles in the synagogue, and that Paul preached Christ to them also, they were envious. They hated the Apostle, and contradicted him, speaking evil of him and of the Saviour Jesus. Then Paul and Barnabas said to them, "It was right for us to tell these things to you first; but now that you put them from you, and will not have everlasting life, we turn to the Gentiles." When the Gentiles heard this they were glad, and many of them believed. Paul and Barnabas did not go again to the synagogue, for the Jews had turned them out of it; but they worshipped God in

another place, with the Gentiles who were disciples, and in this way a Gentile Church began in Antioch. The Jews hated the Apostles more and more, and persecuted them. Jesus had said, "When men persecute you in one city go to another, and when you leave that place shake off the dust from your feet to show that God will punish them; and their punishment, at the day of judgment, will be greater than the punishment of the wicked people who lived in Sodom and Gomorrah," the cities that God destroyed by fire. So the Apostles shook off the dust from their feet as they left Antioch. I will tell you what place they went to next in another chapter.

CHAPTER III.

(A.D. 46—48.)

PAUL AND BARNABAS AT ICONIUM AND LYSTRA—PAUL IS STONED—PAUL AND BARNABAS AT DERBE—THEY RETURN TO ANTIOCH, IN SYRIA.

ACTS XIV.

PAUL and Barnabas went on sixty miles to Iconium. Iconium was a large town, with pleasant gardens and meadows, and high mountains covered with snow nearly all round it. Here the two Apostles did just what they had done at Antioch, and they were treated very much in the same way. A great many Jews and Gentiles believed the Word of God and the messengers of

Jesus. Then the Jews who would not believe stirred up the people against Paul and Barnabas. Some of them said they would kill the Apostles with stones.

So Paul and Barnabas hastened away from Iconium, across the great plain or flat country on which the city was built, to the small towns of Lystra and Derbe, which lay near a very high hill called the Black Mountain. The people here were wild as well as untaught, and worshipped Jupiter and other heathen gods. There were no Jews amongst them, or only a very few; for the Jews cared only to go to rich places, where they could buy and sell and get money. The country round was not fertile, and not much would grow on it besides short grass, which fed a great many sheep.

At Lystra, Paul and Barnabas preached Christ, and Paul worked a miracle that the people might know God had sent

him. A lame man who had never walked listened attentively to Paul's words, and as Paul looked at him he saw that this poor cripple had faith to be made well, —which means, that he believed the Apostle could heal him because he was the messenger of God.

Then Paul spoke to him in a loud voice, and told him to stand upon his feet; and he not only stood up, but walked and leaped. Such a wonderful miracle surprised the people of Lystra very much. There was the cripple, who had never been known to walk (nor even to stand), walking and leaping for joy. They knew that no man could do such a thing by his own power, so they said, "The gods are come down to us in the likeness of men." I told you just now that these Lystrians worshipped a god called Jupiter, and there was a temple of Jupiter close to the gate of the town.

So they called Barnabas Jupiter, the father of gods and men,—for perhaps he looked rather old; and Paul, who talked most, they called Mercury,—another heathen god, who was supposed to speak well and often to go with Jupiter when he visited men. People told this to one another, till everybody came running to see these wonderful strangers, and the whole town was in confusion.

The priest at the temple of Jupiter hastened to make ready for sacrificing to his god. The Apostles had gone home to the house where they stayed, when the noise and the shouts and rejoicing made them go out to see what could be the matter. A great many people were coming towards them, and there amongst them, was the priest of Jupiter, with bulls and garlands and flowers. He was coming to sacrifice to Paul and Barnabas! Would the Apostles allow this thing to

be done? No: they had come to teach these heathens about the true God, and they would never pretend to be gods themselves. Wicked men have made people bow down to them or to their images. Some of the Emperors of Rome —even the wicked Caligula and the cruel Nero—were worshipped as gods; but Paul and Barnabas wanted every one to worship the Lord Jesus Christ. When the Apostles saw what the priest of Jupiter was going to do, they rent their garments (which the Jews often did when very much grieved), and ran in amongst the people, calling out in a loud voice, "Sirs, why do you such things? We are men like you, and we are come to tell you to throw away your idols and to worship the living God, who made heaven and earth, and the sea and everything in them." But they could hardly stop the people from sacrificing to them, so pleased were

they to think that the gods had come down from heaven to visit the people of Lystra. In a little while these same people tried to kill the very men they now would have worshipped as gods. How was this? I will tell you.

The unbelieving Jews of Antioch and Iconium had driven Paul and Barnabas away from these places; but this was not enough for them. They followed after the Apostles to Lystra, and made the people of Lystra believe that Paul and Barnabas were wicked men who ought to be punished. So the men of Lystra rose up against the messengers of Jesus. They stoned Paul, and threw him outside the walls of the city. But Jesus made Paul well; for as the disciples stood looking at him, he got up and walked into the town again.

The next day Paul and Barnabas left Lystra and went to a small place called

Derbe. At Derbe many people listened to their message and turned to God. Then the Apostles visited again the Churches at Lystra, Iconium, and Antioch, setting men apart to be ministers, and telling all the disciples in these places to fight against sin and Satan, as good soldiers of Jesus Christ. After this Paul and Barnabas went back to Antioch, in Syria. It was from this Antioch that they had set out on their long journey.

CHAPTER IV.

(A.D. 48—50.)

The first great meeting, or Council of the Apostles and Elders—The Judaisers.

ACTS XV.

At this time many Jews believed in Jesus who were not willing to be taught by the Apostles. These Jews were proud and self-willed, and said that people could not have their sins forgiven them unless they did many things that neither Jesus nor His disciples had commanded.

These false teachers, called Judaisers, came down from Judæa to Antioch, and told the Gentile Christians at Antioch

that they must obey the whole law of Moses, or they would not be saved. Now the law of Moses could not save them: and why? Because they could not obey it perfectly. After Adam sinned no one could love and obey God *perfectly:* no one was able to come before God and say, "I am holy," "I am without sin." If men could have done this, they would not have needed a Saviour. As they could not do it, God sent Jesus Christ into the world. He obeyed God's holy law for man, and took man's punishment, so that all men who believe in Him are made righteous, because Christ gives them His righteousness. God forgives all their sins, and they will live with Christ in heaven for ever. The law was given by Moses, but the way to God our Father is by Jesus Christ.

The Christian Gentiles at Antioch were very much troubled at what the Judaisers

said; so Paul and Barnabas went to Jerusalem to ask the other Apostles what was to be done. Then all the Apostles and elders at Jerusalem met together to settle this matter, and after talking together some time they wrote a letter to the Gentile Christians telling them these three things:—

Not to mind the Judaisers.

Not to go to heathen feasts.

To lead holy lives.

And that if they attended to these commandments it would be well with them, —God would bless them.

The Gentile Christians were very glad to hear this, and rejoiced in the liberty of Jesus Christ.

This meeting of the Apostles, presbyters or elders, and the Church of Jerusalem, has been called the first Council of the Church. It happened fifty years after the birth of Jesus Christ.

CHAPTER V.

(A.D. 51—52.)

PAUL'S SECOND MISSIONARY JOURNEY—THE CHURCHES OF ASIA—PAUL AND SILAS AT PHILIPPI.

ACTS XV., XVI.

You know, dear children, that missionaries are ministers or messengers of God, who go to teach those who worship idols, about the true God. Now can you tell me who were the first missionaries of Christ? Who first carried the Gospel to the heathen nations? Paul and Barnabas. Yes: they were the first missionaries of the Christian Church; and what the prophet Isaiah said long ago now came to pass: "How beautiful

upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Is. lii. 7.)

Soon after Paul and Barnabas had returned from the great meeting or Council at Jerusalem, Paul said to Barnabas, "Come let us turn back and visit our brethren in every city in which we have spoken the Word of the Lord, and see how they are." Barnabas was quite willing to go, but he wished to take his nephew John Mark with him. Paul would not agree to this, because Mark set out with them on their last journey, and then, after going a little way, he returned home. Might he not do so again? Paul did not feel he could trust him, and as Barnabas would not go without Mark, Paul and Barnabas parted the one from the other. Paul chose Silas

for his companion, and Barnabas, taking Mark, went to visit the Churches of Cyprus. We have no account of this journey of Barnabas and Mark; but you will be glad to hear that Mark remained always a true servant of Jesus Christ, and eleven years after laboured with Paul in Rome, and was kind to him in prison. Paul speaks of him as a faithful minister of the Gospel: he also speaks kindly of Barnabas, which shows that they were good friends.

This second missionary journey of Paul was much longer than the first; for Jesus led Paul on into the countries of Europe. The two missionaries—after the disciples had prayed to God to take care of them and to help them—set out on their journey, going north by land into Asia Minor, through a pass in the mountains; then taking the great Roman road across the plain of Cilicia, by Paul's native town

of Tarsus, they went on across Mount Taurus, through the gorge called the Cilician Gates, to the high table-land, or flat country where Derbe and Lystra lay. Do you know what a gorge is? I think not. Well, a gorge is a narrow passage between high steep hills or cliffs. This gorge through which Paul's road took him is only a few feet wide in some places, and on each side are cliffs several hundred feet high, which is much higher than the church steeple. The country in that part of the world is four thousand feet above the sea, which is a great deal higher than any building. Beyond this pass or gorge were Lystra and Derbe, places you will remember hearing about in Paul's last journey. At Lystra Paul choose a young disciple named Timothy to help him in his work, for Timothy had the Spirit of God and faith. Several of Paul's epistles or letters were written to Timothy.

At Lystra, at Iconium, and at other places, they left the letter that the Apostles and elders wrote at Jerusalem, and of which you have already heard. So the disciples were warned not to listen to false teachers. Then Paul, Silas, and Timothy travelled on the great Roman road through Phrygia, into that part of Asia Minor then called Galatia. The Galatians believed the good news of the Gospel, and were very kind to Paul, who was ill while he stayed amongst them. The Apostle and his companion went still onwards towards the sea. They did not turn aside to the right into the province of Bithynia, nor to the left into the province of Asia, though they tried to do so: and why was this? It was because Jesus Christ was guiding them by His Spirit,—telling them when to stop and when to go on.

Paul and his companions came at last to a city called Troas, and here at night

Paul dreamt he saw a man of Macedonia, who said to him, "Come over and help us." Then Paul was sure that God meant him to go on into Macedonia. To get to Macedonia Paul would have to cross the sea, to which he had now come; for Macedonia lay just the other side of it, in that quarter of the world called Europe. This you may see by looking at the map. Paul had never yet been in Europe; for the land of the Jews, and Tarsus, where he was born, and all the other towns and places you have heard of his visiting, are in Asia.

Paul and his friends took ship at Troas, and in two days landed in Macedonia, and went on to the town of Philippi.

There were but a few Jews at Philippi, and they had no synagogue, only a *proseucha*,—a house of prayer by the river outside the walls of the city. Paul preached in this proseucha, and the first

person who believed Paul's words about Jesus was a woman named Lydia. She was baptized with her household; and afterwards begged Paul and his friends to live in her house.

There was great love between Christians at that time. Do you not think it ought to be so now? for you know Jesus said, "Love one another," and you know that,—

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

Paul taught and preached many days at Philippi. The few men and women who at first became disciples increased to many, and a Christian Church was built up by the Apostle. I do not mean a building of stone, but a Church of living men and women—believers in Jesus Christ. I am sorry to say that this good

time did not last always, and I will now tell you how Paul and Silas got into trouble, and were cruelly treated by the chief men and rulers of Philippi. You will remember that one good work Jesus did when upon earth was to heal those who had evil spirits. These He cast out: and He gave the same power to His disciples. A poor slave girl at Philippi was troubled in this way, and she followed Paul and Silas, crying out, "These men are servants of the Most High God, and they tell us how we may be saved." Until, at last, Paul being grieved turned and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her." Paul was grieved that the truth of his message should be made known to the people by a wicked spirit. Jesus had said that the Apostles should cast out devils in His name, and now this came to pass, for "the spirit obeyed

Paul's command, and came out of the girl the same hour;" but her masters were very angry at what was done. They had persuaded the people that this girl could tell what would happen to them, and in this way they got a great deal of money; so these bad men wished to have the messengers of Christ punished and sent away. They went to the magistrates who had the care of the town, and said, "These Jews are throwing the whole city into confusion, and teaching people a new religion which it is not lawful for them to believe." To teach any new religion was to disobey the Roman law, and the Jews were disliked by the Gentile people. The magistrates, who were called prætors, did not take the trouble to find out the truth about Paul and Silas, but ordered them to be beaten. They said to the lictors,—men who walked before the magistrates and did what they told

them,—"Go, lictors, strip off their garments: let them be scourged,"—that is, beaten with rods or sticks: and scourged they were with many stripes. Then, weak and bleeding, the jailer shut them up in the dark inner prison or dungeon, and made their feet fast in the stocks. Prisoners were treated very cruelly in those days: it is only since the religion of Jesus has softened men's hearts that they have pitied captives and prayed for them.

CHAPTER VI.

(A.D. 52.)

PAUL AND SILAS IN PRISON—THE EARTHQUAKE—THE JAILOR—WHITER THAN SNOW.

ACTS XVI.

WE left Paul and Silas in sad plight, —lying in a dark inside dungeon or pit, their wounds undressed, their feet raised from the ground and fastened so that they could not rise. Do you not pity them? Do you not think they will die of pain and misery? No: though so cruelly treated, Jesus had not forsaken them. "The Lord looseth men out of prison;" the Lord helpeth them that are fallen; the Lord careth for the righteous.

You will be surprised to hear that in the middle of the night Paul and Silas sang praises to God. They knew that Christ was near them,—that He could help them. And He did help them in a very wonderful way; for, suddenly, there was a great earthquake. The prison was shaken: all the doors opened; the chains fell off those who were bound by them. And the keeper of the prison, awaking out of sleep and seeing the doors open, drew out his sword and would have killed himself, supposing that the prisoners had escaped; but Paul called to him with a loud voice and said, "Do thyself no harm, for we are all here." Then the jailor called for a light, and came trembling and fell down before Paul and Silas; and, as he brought them out, he asked them what he must do to be saved? He felt that he was a wicked man, and that God was very near him. He knew that

Paul and Silas had been teaching people how their sins might be forgiven them, and now this was the very thing he wanted to know; so he cried out and said, "Sirs, what must I do to be saved?" Then Paul answered him, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." What did Paul mean by that? Did he mean that if a man just believes that Jesus is the Saviour of the world, and yet does not love Him nor obey Him, that he will go to heaven? No: he could not mean that. Such a belief will not save any one. The devils "believe and tremble," but they are not saved; and many bad men believe that Jesus is the Son of God who are not His true disciples.

Paul spoke of believing in Jesus with the *heart*, and being washed in His precious blood. It was this washing of the soul that David meant when He said,

"Wash me, and I shall be whiter than snow," * and "Blessed is he whose sin is covered." †

You have seen snow falling slowly and gently upon everything,—upon the trees, the roads, and the lanes; upon the graveyards with their silent tombs, and upon the cottages, out of which children peeped merrily to watch the snow-flakes as they came thicker and faster, and soon hid the ground from their sight. You have seen how, in a little time, the snow covered everything with a beautiful garment—or what looked like one—a garment whiter than anything else on earth: so pure and white and clean does it make every place,—the foulest as well as the fairest. And just as the snow falls upon everything, and covers everything, so the righteousness of Jesus comes upon all

* Psalm li. 7. † Psalm xxxii. 1.

who believe in Him and love Him, and covers all their sins; and the soul washed in the blood of Jesus is "whiter than snow,"—purer and whiter in the sight of God. Dear children, will you not say with David, "Wash me, and I shall be whiter than snow"?

The jailor was grateful. He took Paul and Silas into his own house, washed their wounds, and gave them food. You will be glad to hear that this poor man and all his family believed and were baptized.

You may learn from this true story, that though God often sends His people trouble, yet, in the end, He helps them out of it, if they trust in Him; or He makes them able to bear it. Paul had some trouble, that he prayed might be taken away; but God did not take it away,—He only helped Paul to bear it. We cannot always know why God sends us trouble, or why He will not give

us many things we want to have; nor must we grumble and ask "Why?" that would not be trusting God. When a father tells a child to do a thing, or not to do a thing, or that he cannot have something he wishes for, a good child will not ask "Why?" for he will feel sure that his father loves him and knows what is best for him. It is just so with God. God wishes everyone to be happy; but it is often good for us to be in trouble, that we may think of Him and be happy by-and-by.

CHAPTER VII.

(A.D. 52.)

PAUL AND SILAS AT THESSALONICA AND BEREA.

ACTS XVII.

WHEN it was day the jailor brought Paul and Silas good news. The magistrates gave them leave to go away: so the jailer said to them, "Now therefore go in peace." But Paul answered: "They have had us beaten and put into prison without knowing whether we had done wrong or not, though we are Romans (for Paul was born a free man in a city ruled by the Romans), and now they want to hurry us away secretly that no one may know it; but we will not go till they come

themselves and take us out. They have punished us before everybody, as if we were wicked (as if we had done wrong), now let them show every body that we are innocent. When the magistrates heard this they hastened to the prison and begged Paul and Silas to depart; so (leaving the disciples of Philippi to the care of Timothy) Paul, Silas, and Luke went on to the town of Thessalonica. Paul preached in the synagogue of the Jews at Thessalonica, and reasoned with his countrymen. He tried to make it plain to them from their own Scriptures, that the Saviour was to suffer and to die —that He was to rise again; and that Jesus, who had been crucified, was indeed the Saviour that God had said should come. (Acts xviii. 31.)

Did they believe this? Luke tells us that some of the Jews believed it, and a great many of the proselytes, also "of

the chief women not a few;" but most of the Jews were displeased that the Gentiles should be made equal to them—that the Gentiles as well as the Jews should be the children of God—that the meek and humble Jesus, who had been crucified, should be the Saviour. They wanted a Saviour who would make them a great people, who would conquer their enemies, and be a grander King than Solomon.

Jesus will be all this and much more when He comes in glory to set up His kingdom; but the Jews could not understand that their Messiah had *first* to be a Man of Sorrows,—to teach, to suffer, and to die.

In a short time the unbelieving Jews of Thessalonica began to persecute Paul and his companions. They looked for them in the house of a man named Jason; but, not being able to find them there, they took Jason himself, with some other

Christians, and brought them before the magistrates of the city. "These men," they said, "Who have troubled so many places and made the people so disobedient, have now come to Thessalonica. They do not obey the laws of Cæsar (the Roman Emperor), but say there is another King —Jesus; and this Jason has taken them into his house." The magistrates did not like to hear this; but they were not so unjust as those at Philippi. They said that if Paul and Silas did anything wrong, that Jason should be punished; but they did not punish him then.

When Paul and Silas heard this they left Thessalonica, that their friends might not get into trouble, and went to Berea, a town pleasant with the shade of spreading trees; and Paul's own countrymen treated him so cruelly that it would have been no wonder if he had, from this time, preached to the Gentiles only; but he

still loved them, and at Berea he went into the synagogue of the Jews to preach Christ. St. Luke tells us that these Jews "were more noble than those in Thessalonica," for they searched the Scriptures to see whether what Paul said was true. In this they were right; for it is by searching the Scriptures that we find out what is true. The Holy Spirit will help us to understand them if we pray for His teaching. Jesus said, "Search the Scriptures for they speak of Me." As these Bereans did this you will not be surpised to hear that many of them believed Paul's words; but the unbelieving Jews of Thessalonica followed Paul to Berea and turned the hearts of the people against him. Then Paul carried the good tidings to other places, and in this way he was led on by Jesus to make Him known as the Saviour of men in the far off cities of the Gentiles.

CHAPTER VIII.

(A.D. 52.)

PAUL AT ATHENS—THE UNKNOWN GOD.

ACTS XVII.

WE hear of Paul next at Athens. Athens is in Greece, and Greece, like every other country that Paul visited, was at that time governed by the Romans, who were then the bravest and strongest people in the world. They conquered a great many countries and sent men to govern them.

These governors had different names; but they all obeyed the Emperor of Rome, who had large armies which he could send to any place where they were

wanted. No country was strong enough to resist him. All the countries together, that were ruled by the Romans, were called the Roman Empire, and England was once one of them.

Athens was a very fine city, and the people who lived in it—the Athenians—were very clever. Their buildings and their statues, or images of gods and men, are still admired by all the world. Their language was grander and better than any other. With all this they knew nothing about the true God, and only thought of pleasing themselves. Though they boasted that they were the children of God, they bowed down before images of wood and stone. The city itself was named Athens after the heathen goddess Athena. A large statue or image of Athena stood before one of the temples, and there were idols at every step. Their chief god was Zeus—called by the Romans

Jupiter, which means father Zeus; but they had many others,—so many that if I were to write down all their names you would be quite unable to remember them.

Many years before Paul visited Athens, a very wise and good man, called Socrates, found fault with the Athenians for worshipping so many gods, and they were so angry that they made him drink poison, which killed him in a little while. Would Paul then dare to speak against their gods, or tell them that there was but one God? It wanted a very brave man to do this; and Paul was brave: he was ready to die for the sake of the Lord Jesus. He thought it would be better not to speak to the Athenians until Silas and Timothy came to him from Berea, where he had left them; but when Paul had anything to do for his Master in heaven he did not like to wait. He

longed to tell this vain people about the true God and His Son Jesus Christ; and when he saw them bowing down to idols he could not be silent any longer.

Now the people of Athens were very fond of talking, and of hearing something new; so there were many places in the town where they met together to talk themselves, and to hear what others had to say. One of these was the Agora, or market-place; and here it was that Paul began to speak to them. There were wise men amongst the Athenians, called philosophers. Some of these thought of nothing but pleasure, and said that pleasure was the only thing men need care about. Others were very proud, and none of them wanted such a Saviour as Jesus. But they were curious to know what Paul would speak about, and that they might hear him quietly they took him from the noisy market-place to the

top of a high hill, called Areopagus, or Mars' Hill, where the Areopagites of Athens (which was the name given to the judges) met together, and tried people who were thought to have done wrong. In Jerusalem you will remember the Council of Judges was called the Sanhedrim.

Then Paul spoke and said :—

"Men of Athens, everything shows me that you are very careful to give honour to the gods and to worship them ; for as I passed through your city I saw an altar with these words written on it, To THE UNKNOWN GOD. Now it is about this God that I have come to tell you. You worship Him now, but not in the right way, for you do not know Him. God who made the world and all things in it, is the Lord of heaven and earth, and does not dwell in temples made with hands. He gives us

life and all we have. One of your own teachers has said, 'We are His offspring,' —or children; and if we are His children we ought not to think that God is like gold, or silver, or stone, shaped by men into images.

"The past times, in which men have not known God but have prayed to idols, God has passed over without punishment; but now He commands every one to repent—to be sorry for their sins,—for there is a day coming in which He will judge the world by Jesus Christ whom He raised from the dead."

Here Paul was interrupted—he was obliged to leave off,—for some of the men who were listening to him began to mock and laugh when Paul spoke of Jesus being raised from the dead. Others said they would hear him again another time. The reason was that they did not feel sorry for their sins nor wish to leave

them off; nor did they want to give up their idols, but only to be amused; so these men of Athens turned away from the grave earnest teacher to their own vanities. Yet Paul's words were not quite thrown away, for Dionysius, one of the judges, a women named Damaris, with a few others, believed in Jesus. We are not told that any more of the people of Athens became disciples while Paul was there; but he did not stay as long at Athens as in some other places. We hear of him next in another city of Greece, called Corinth.

CHAPTER IX.

(A.D. 52—54.)

PAUL AT CORINTH—THE APOSTLE'S FAREWELL TO THE CHURCH AT CORINTH—HE VISITS JERUSALEM.

ACTS XVIII.

CORINTH was a large place in the time of the Apostle Paul; and many men lived in it who made money by trade: by buying and selling. Ships came to Corinth from all parts of the world, and were always leaving it again for foreign lands. If then Paul preached Jesus in Corinth, the good tidings would be heard by the people of distant countries, and they would tell it again to

others when they returned to their own homes. This I think was one reason why the Apostle left Athens and went to Corinth.

At Corinth Paul lived with one of his own countrymen, called Aquila, and worked with him at his trade of tent making.

Although Jesus had made him an Apostle, he was not too proud to work. Paul was poor, yet he made others rich. You will ask me how he could do that? He made them rich by telling them about the Saviour Jesus; for all who really believe in Him not only have their sins forgiven them, but they are made the Sons and Heirs of God.* Sons and heirs!—just think how much that means. The Sons of God will be made *like Jesus;*† they will serve God perfectly, and love

* Rom. viii. 14—17. † 1 John iii. 1, 2.

Him for ever. But what is an heir? An heir is some one who will have by-and-by all the riches—money, houses, or lands—that belong to another person. It is thought a very good thing to be the heir of a rich man; but how much better it is to be the Heir of God! In this world people often lose their riches; but the Heir of God can never lose the great and glorious things that God will give to those who love Him. And why? Because they are kept for him in heaven.* God has promised to give them, and God always keeps His promise.

If then we are Heirs of God we need not mind being poor in this world.

We should remember that Paul and the other Apostles were poor, and that the Son of God had not where to lay His head.

* 1 Peter i. 4.

"He had no glory here on earth,
No riches, and no state;
His Christian children must not care
For being rich or great.

"Fine clothes, fine houses, pretty things,
That please our longing eyes,
Would only make our hearts forget
Our treasure in the skies."

Hymns for very Little Children.

And now at Corinth, as at other places, Paul went first to his countrymen, the Jews, and every Sabbath day he preached to them in their synagogue, and tried to persuade them to believe in Jesus as the promised Saviour; but instead of attending to what Paul said, and looking into the Scriptures, like the Jews of Berœa, to see whether he told them the truth, they hated him, and spoke wickedly about the Lord Jesus: so shaking the dust from his garments, to show that he had done with them—that he would talk no more

with them,—he said, "Your blood be upon your own heads. I have done all I can to make you believe the truth: from this time I go to the Gentiles." Then he left the synagogue, and the disciples worshipped God in the house of a man named Justus; but Crispus, the chief ruler of the synagogue, with all his family, and many of the people of Corinth, believed and were baptized.

The wicked behaviour of his countrymen made Paul very sad, and he feared that they would drive him away from Corinth before he had finished his work there, as they had driven him away from other places. At this time Jesus comforted Paul by speaking to him, in a vision, in these words: "Be not afraid, but speak boldly: for I am with thee, and no man shall hurt thee: for I have many people in this city." After this the Apostle stayed a year and a half in

Corinth, and wrote several letters or epistles to the disciples in other places. In his first epistle to the Church at Thessalonica, Paul spoke of the great wickedness of the Jews, who he says "killed the Lord Jesus and their own prophets, and have persecuted us: hateful to God, enemies of man,—doing all they can that the Gentiles should not be saved, and in this way bringing upon themselves the anger of God." And God's anger did come upon them, as I shall tell you by-and-by. The Jews at Corinth got more and more angry with Paul. Perhaps it was because Crispus, the chief ruler of the synagogue, believed in Jesus Christ; but whether that was the reason or not, they thought how they might get Paul into trouble, and this is what they did. A new Governor, name Gallio, came to Corinth from Rome; and new Governors are likely to listen to complaints, that

they may please the people and make them more obedient. So the Jews brought Paul before Gallio, and said he was a troublesome fellow, who taught men to worship God in a way that was not allowed by the laws of the Romans. Paul was going to speak, when Gallio stopped him, and told the Jews that he would not be a judge about such matters; that quarrels about their own laws or religion they must settle amongst themselves: and he drove them away. So the Jews, instead of getting Paul punished, only got into trouble themselves. The Greeks disliked the Jews; and when they saw them driven away by Gallio, they took one of them, named Sosthenes, the man who had spoken to the Governor about Paul, and beat him. God took care of Paul, as He had promised him.

Soon after this Paul sailed for his own

country, to visit the churches there. The Christians of Corinth went with him to the ship to Cenchrea, and said good-bye with many prayers and tears, for they feared he might never come back to them. The Apostle got to Jerusalem in time for the feast of Pentecost.

CHAPTER X.

(A.D. 54—56.)

PAUL BEGINS ANOTHER MISSIONARY JOURNEY—FALSE TEACHERS—PAUL AT EPHESUS—THE EXORCISTS—THE BURNING OF THE BOOKS OF MAGIC.

ACTS XIX.

PAUL did not give himself much rest. After keeping the feast of Pentecost (as it is thought) at Jerusalem, and staying a few weeks with the disciples at Antioch, he set out on another long missionary journey. You have heard about the two other journeys he made before this one. He wished now to see how the churches in other lands were getting on:

whether the disciples were loving God, and living like disciples of Jesus Christ.

It is useless for people to be called by Christ's name unless they obey Him. Even in these early days, many who had been baptized in the name of Jesus did not live holy lives; and false teachers often tried to make Christians believe a great deal that was untrue. I have told you how the Judaisers, and other men who did not belong to Jesus, tried to make Christians believe many things that were untrue, and that were not taught by the Apostles. Even in those days there was a great deal of wrong teaching, called heresy; and if Paul had left the disciples in heathen lands to listen to these ministers of Satan, they would soon have lost the truth, and become no better than the heathen they lived amongst.

We don't know anything about this journey of Paul until he got to Ephesus,

a large city in the western part of Asia Minor. The Greeks had built it, and Greeks lived in it; and here Paul found a great many of his own countrymen. Paul tried to win them over to Christ, and for three months he spoke boldly in their synagogue; but though he was patient with them, very few believed. The others hardened their hearts; and at last Paul, with all the other Christians, left the synagogue, and met in the school of a disciple named Tyrannus. Here they worshipped together for two whole years; and the Lord Jesus was made known, as the Son of God and the Saviour of men, not only in Ephesus, but in all the country round, to both Jews and Gentiles.

Now in this city of Ephesus there were many men doing wonders—magicians, as they were called; and that the heathen might know that Paul was greater than these men,—that he was

sent by God,—God gave him power to do great miracles, and to cure all kinds of diseases. There were also men called exorcists, who pretended to be able to cast out wicked spirits from persons who had them, just as Paul cast one out of the slave-girl at Philippi. Some of these men who saw Paul's miracles and his power over wicked spirits, thought that they had only to use the holy name of Jesus to make the spirits obey them as they obeyed Paul: so they said, "We command you by Jesus whom Paul preaches;" but the men who dared to do this were not disciples of the Lord, nor had they the Holy Spirit.

There were seven brothers, sons of Sceva, a Jew, who spoke in this way; but a wicked spirit answered them and said, "Jesus I know, and Paul I know, but who art thou?" Then the man who had the evil spirit leaped upon them, and

hurt them so that they fled out of the house naked and wounded.

When the people of Ephesus heard this they were frightened, and none dared to use any more the Saviour's name in such a manner. A great many of the magicians brought their books of magic (books by which they pretended to do miracles) and burned them before all the people. These books had cost as much as two thousand pounds of our money. If you saw all this money, and all the things it would buy, it would surprise you very much.

In this way the wicked doers were made ashamed, like the priests of Baal on Mount Carmel; and many believed the Word of God preached by Paul.

CHAPTER XI.

(A.D. 57.)

The Temple of Diana at Ephesus—Paul and the Image Makers.

ACTS XIX.

Ephesus was a very fine city in the days of the Apostle Paul. It had a great many beautiful buildings; but the largest and finest and grandest of these by a great deal was the great temple of the goddess Diana. The people who lived then thought it one of the wonders of the world. It glittered with gold and precious stones. Its walls were built of marble; it had one hundred and seventeen of those great pillars you see

in a church that hold up the roof, and are called columns. The doors and roof were made of cypress, cedar, and other sweet-scented woods.

The heathen people were as proud of this temple as the Jews were of the temple at Jerusalem. The Jews were proud of their temple, because it was the house of the true God, and the bright cloud of the Lord rested upon it; but what do you think was the holy thing —holy to these idolaters—for which this grand temple was built? It was a shrine (that is, a holy place) in which to keep a very ugly idol of wood that was thought to have fallen down from the sky. (Acts xix. 35.) You know that the Israelites came from all parts of Canaan, and from the countries beyond, to worship the true God, and to offer sacrifice to Him, in His house at Jerusalem; so heathen people came from distant places to pray to the

goddess Diana in the great temple at Ephesus. They always came to Ephesus in the month of May; for then there was a feast to do honour to this ugly idol, and the city was full of worshippers. But they were not able to take this idol away with them; so these pilgrims (a person who makes a long journey to a holy place is called a pilgrim) were glad to buy little images that looked like the large one, and small temples made after the pattern of the great one, to carry with them to their distant homes. These would remind them of their visit; and I dare say they would put them up in their houses, and pray to the image, just as they had prayed to the large idol at Ephesus.

The silversmiths of Ephesus made a great many of these little images and tiny temples for pilgrims, and in this way they got a great deal of money; so they wished every one to worship their

goddess, for then they would sell a great many of their images. Here, among these worshippers of idols, Paul preached boldly about the true God and Jesus Christ. Many believed what he said, and in this way Paul's teaching began to spoil the trade of the silversmiths. The images did not sell as well as before, and this made the idol-makers very angry with the Apostle. One of these workmen, a silversmith, named Demetrius, called together the makers of idols, and said to them, "You know that by selling these images we get our money; but this Paul is making every one believe that gods made with hands are not gods, and soon no one will worship the great goddess Diana any longer, nor buy her images." This made the idol-makers very angry, for they would not be able to make any more money; and when Demetrius had done speaking, they all cried out for

two hours, "Great is Diana of the Ephesians!"

Then they caught two of Paul's friends, Gaius and Aristarchus (for they could not find Paul), and dragged them into the theatre,—a large building that would hold many people. When Paul heard that Gaius and Aristarchus were in danger, he would have gone to them; but the disciples kept him back; and some of the chief men, friends to Paul, begged him not to go amongst the angry idol-makers.

And now to put a stop to all this noise and quarrelling, the town clerk went in and spoke to the people; and this is what he said: "Men of Ephesus, every one knows that you take care of the great goddess Diana, and of her image that came down from heaven. You need not mind a few strangers; they have not spoken against your goddess, nor done

any harm to her temple. If Demetrius and the craftsmen (men who work at a trade or craft) think that any man has done them harm, they should take him before the judges who punish wicked doers, and are here for that purpose; but if you behave in such an unruly way, the Romans will be angry with you, and will punish you for it; so now let every one go home." All the people when they heard this went home quietly; and in this way God again took care of Paul and his friends.

Dear children, ought you not to thank God that you were born in a Christian land, and have been taught to know the true God and His Son Jesus Christ? You might have been the children of heathen parents, and made to pray to idols of wood. God is displeased with those who worship graven images, and delight in vain gods; but He is still

more angry with those who hear about Jesus Christ, and yet neither love Him nor obey Him.

"There are strange countries far away
Where God's name is unknown,
Where children live who say their prayers
To gods of wood and stone.

"But Christian children go to church;
They kneel at home in prayer;
And God, who is a Spirit, hears
And answers everywhere.

"His ear is open to their call,
In childhood, age, and youth;
And they must always worship Him
In spirit and in truth."

Hymns for very little Children.

CHAPTER XII.

(A.D. 57, 58.)

PAUL MEETS TITUS AT PHILIPPI—PAUL AT TROAS AND MILETUS—AGABUS—NEW TESTAMENT PROPHETS.

ACTS XX., XXI.

FROM Ephesus Paul went to Troas to meet Titus. Titus had gone to Corinth with a letter from Paul to the Church at Corinth; but as Titus did not come, Paul crossed over into Macedonia to seek him. Paul longed to know whether the disciples of Corinth had read his letter gladly, and had done as he had told them.

Titus met Paul at Philippi, and brought

him word that most of the Christians at Corinth had repented of their sins, and attended to Paul's letter. Then Paul thanked God, and said, "God who comforts those who are cast down (or sad), comforted me by the coming of Titus." Paul went on to Corinth; and after staying there three months, he set out to go to Jerusalem, with money sent by the Gentile believers in Jesus to the poor Christian Jews of Jerusalem. Paul did not take the shortest way, for he heard that his countrymen were watching for him on the road to hurt him, or perhaps to kill him. So he went through Macedonia to Philippi, and crossed over to Troas.

This was the third time he had visited Troas, and now he could only stay there seven days. His last day at Troas was the Jewish Sabbath (Saturday), and in the evening the disciples met in an upper

room to worship with Paul, and to hear his farewell words. He spoke to them very earnestly, as if for the last time; and he went on talking until the middle of the night. Now there was a young man, named Eutychus, sitting in a window, or balcony, hanging over the street, listening to Paul,—listening eagerly, I dare say; but at last, quite wearied out, he went into a deep sleep; and, falling down from his high place, he was dashed upon the ground below and taken up dead. Then there was crying and great sorrow; but Paul said, "Do not grieve, for his life is in him:" and Jesus gave Paul power to make Eutychus alive and well again.

Next morning Paul left Troas, and sailed on to Miletus. On the sea shore, at Miletus, Paul met the ministers of the Church of Ephesus, who came over from Ephesus to see him; and when he

had talked to them, he kneeled down and prayed with them all; and they wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all because he said: "That they should see his face no more."

Again, at Tyre, the disciples followed Paul to the ship; and then they all knelt down and prayed together on the sea-shore.

At Cæsarea there was a prophet, named Agabus,* who took Paul's girdle, and binding his own hands and feet with it, said, "In this way shall the Jews at Jerusalem bind the man to whom this girdle belongs, and shall give him up to the Gentiles." Then Paul's friends begged him not to go to Jerusalem; but he said, "What mean you to weep, and to break my heart? I am ready not

* Acts xxi. 10.

only to be bound, but to die for the name of the Lord Jesus." So they persuaded him no more; but said, "The will of the Lord be done." Paul thought it right to go on. God had never said he must not go; and he would not be kept back by any danger to himself. He wished to keep the feast of Pentecost in the Holy City, to see the Apostles and Christians there, and to give them some money he had brought from the Gentile Churches for the poor Jews of Jerusalem.

Agabus I said was a prophet; so you see there were prophets in the Christian Church, just as there had been prophets amongst the Jews long ago, many years before Christ came.

PART III.

Paul's Persecutions, Imprisonments, and Death.

CHAPTER I.

(A.D. 58.)

PAUL AT JERUSALEM—THE JEWS SEIZE HIM IN THE TEMPLE.

ACTS XXI.

WE have now come to the third part of Paul's life. You have seen him first a persecutor,—treating the disciples cruelly; then an apostle—a minister of God, teaching the heathen about the Saviour; and if you are not tired of hearing about Paul, I will tell you how he was persecuted by the Jews, shut up in prison, driven about on the sea by storms, shipwrecked, and brought before rulers and Kings; how he suf-

fered many other things, and was at last put to death for the sake of the Lord Jesus.

Paul went on to Jerusalem, though in every place the prophets said that the Jews in Jerusalem would persecute him and shut him up in prison. All this now came to pass.

The Apostle James, with the elders, or ministers, of the Church at Jerusalem, welcomed Paul and his companions to the holy city. Paul told them how he had preached the Gospel in heathen countries, and how a great many of the Gentiles had believed in the Lord Jesus.

James and the elders were very glad, and praised God for what Paul had done. Then they said to Paul that many of the Jews who believed in Christ were displeased with him, because they heard that he taught the Jews to despise Moses, and that he did not care for the religion and

customs of the Jews. Now this was not true. Paul did care for these things, but many of the Christian Jews thought too much about them: they did not understand that God had given the Israelites a religion that was to remind them of the Saviour who was to come,—a religion of sacrifices and offerings and washings. It was to last until Jesus had died upon the cross. After that no more animals were to be sacrificed. Christ would be the only Sacrifice, and His blood would wash away all sin.

James and the elders wanted Paul to do something to make it plain that he did not despise Moses nor the customs of the Jews. What could he do? You shall hear what he did. But I must first tell you that there were things in the law of Moses that a Jew, although he believed in Jesus, might do if he pleased. Paul could do some of these

things, and then the Christian Jews would see he was a true Israelite. Now just at this time four Jews (believers in Jesus) were going to the temple to worship and to make offerings, as Moses had commanded. Why were they going to the temple with offerings? You will understand why when I tell you that amongst the Jews, when God helped men out of danger or trouble, they often brought presents or thankofferings to God's temple, and worshipped Him in His beautiful house.*

If, then, Paul took these four men to the temple, and paid for their offerings (for they were poor), he would please the Jews who believed in Christ, and

* The nature of the narrative requires a reference to such questions, but it is difficult to make children understand them by written explanations, and some further elucidation by a parent or teacher may be necessary.

there would be peace in the Church. So the next day Paul went to the temple, and the four men with him. It was the feast of Pentecost, and a great many pilgrims had come to Jerusalem from foreign countries. The temple was full of them, and some of Paul's old enemies —the unbelieving Jews of Ephesus— were there.

They wondered very much to see Paul in the temple at Jerusalem: they thought he had given up the Jews' religion. Why, then, was he in the temple? It was, they said, for some bad purpose, and he should be punished; so, springing upon him like tigers, they held him fast, and cried out, "Men of Israel, help! This is the man who speaks wickedly of Moses and of this holy place, and he has brought Gentiles into the temple." This was not true, but it made the Jews so angry that if Paul had not been in the holy place

they would have killed him on the spot. They had seen Paul with Trophimus, a Gentile, and now mistook one of the Christian Jews for Trophimus, so they thought Paul had profaned the temple by bringing Gentiles into it. (To profane a temple is to make it unholy and unfit for the worship of God.) No Gentile was allowed to go into the Holy Place: he could only worship in the Outer Court. The Jews dragged the Apostle into this Court of the Gentiles, with many blows, and the great gates between the Court and the Holy Place were shut quickly by the Levites. Paul was now alone in the midst of his enemies; and they were hurrying him away to stone him, or to throw him off some high place, when he was saved from them in a way I will tell you about in the next chapter.

But there is a lesson to be learnt from what you have just heard about Paul;

and that is, that those are happy who have God for their friend and helper. Paul went into the house of God to worship, and there we should have thought he would be safer than anywhere else; but in one moment he fell into the hands of his enemies, and would have been killed, if God had not sent him help. God will take care of us if we ask him to do so.

"If we are good and love the Lord
And do His holy will,
We have the promise of His Word,
That He will guard us still:
We may from every fear forbear,
For God will for the righteous care.

"When any danger seems at hand
We need not shrink aside;
Both life and death He can command,
And safely will provide:
He can defend us everywhere,
And for the righteous God will care.

"Firm trust in Him, both day and night,
We may securely place;
And while we live as in His sight,
He will not hide His face:
So trustful hearts we still may bear,
For God will for the righteous care."

[*The Children's Treasury.*

CHAPTER II.

(A.D. 58.)

LYSIAS CLAUDIUS AND THE ROMAN SOLDIERS TAKE PAUL AWAY FROM THE JEWS—PAUL SPEAKS TO THE JEWS.

ACTS XXII.

WE left Paul in great danger. It seemed as if nothing could save him; but Jesus knew what was being done, and He sent Paul help. I have already told you that when Paul lived the Romans had conquered nearly the whole world, and the Holy Land—the land of the Jews—was one of the many countries that was ruled by them. God had given His chosen people into the

hand of strangers and heathens as a punishment for their sins.

A Governor, who was to be a kind of King over them, was sent by the Romans, and the Jews were obliged to obey him. This Governor did not live in Jerusalem, but in Cæsarea. In Jerusalem there were Roman soldiers to keep the people in order, and to kill them if they were not obedient. They looked down upon the temple from a fortress,—the tower of Antonia, a very strong building, close by; and when Paul was so cruelly treated the soldiers saw that something was the matter, for the people were running together, and shouting, and making a noise. They thought that perhaps the Jews were going to fight against the Romans and choose a King of their own. So they hastened to tell their captain, Lysias Claudius, and he went down quickly into the court of the temple with a number

of his men. When the Jews saw the Roman soldiers come amongst them, all armed and ready to do anything their captain told them, they left off beating Paul. Claudius Lysias made Paul a prisoner, and chained him by each hand to a soldier. Then he asked the people who Paul was and what he had done. Some called out one thing and some another, so when the Roman commander could not find out the truth about Paul he ordered him to be taken into the fortress; and the people followed, crying out, "Away with him." As the soldiers were leading Paul away he asked the Roman commander if he might speak to his countrymen. Why did he wish to speak to them? Because the Jews of Ephesus had said untrue things about him. Paul wanted every one to know that he had not done these things; he wanted, besides, to tell his countrymen

about the Hope of Israel—the Saviour, Jesus Christ. Lysias gave Paul leave to speak; and standing upon the stairs that led up to the strong building, he made a sign to the people with his hand, and said:—

"Men, brothers, and fathers, hear me, and let me now defend myself before you."

Paul meant he would make it plain to them that he had not done anything wicked. The Jews thought he had profaned the temple and spoken against Moses and the Holy Place; but that was not true, and when they heard him say this in Hebrew they listened more earnestly, for Hebrew was the holy language of the Israelites.

"I am," said Paul, "an Israelite; born indeed at Tarsus in Cilicia, yet brought up in this city, and taught the law of our fathers by Gamaliel. I tried earnestly

to please God, as you do now. The disciples of Jesus I persecuted and killed, binding with chains and shutting up in prison both men and women. The High Priest knows that this is true, for he wrote me letters for the Jews of Damascus; and I went to Damascus that I might bring every one in Damascus who believed in Jesus, in chains to Jerusalem to be punished."

Then Paul told the people what happened to him on his way to Damascus. How he saw the Lord Jesus and became His disciple. "And it came to pass," said Paul, "after I had gone back to Jerusalem, and while I was praying in the temple, I was in a trance (or dream), and saw Him (Jesus) saying unto me, '*Make haste and go away from Jerusalem quickly; for they will not believe what thou sayest about Me.*' And I said, '*Lord, they know that I shut up in prison*

and scourged in every synagogue all who believed in Thee, and when Thy martyr Stephen was killed I stood by.' And he said to me, '*Leave Jerusalem, for I will send thee far away to the Gentiles.*'"

When Paul said these words he was stopped by noise and shouting. The Jews listened earnestly until he told them about his being sent to the Gentiles; but when they heard that they were more angry than ever, and cried out, "Away with such a fellow from the earth, it is not right that he should live." Then in their rage they threw off their outer garments as if they would stone him, and threw dust in the air to show their displeasure.

Lysias, who did not know Hebrew, and so could not understand one word of what Paul said to his countrymen, was surprised that they should get so angry, and thought that Paul must indeed be a wicked man and deserve to be punished;

so Lysias gave orders that he should be questioned—should be made to tell the truth—by scourging; but before they began to beat him, Paul said to the Centurion (one of the men who told the soldiers what to do), "Is it lawful to torture a Roman citizen and uncondemned?" Now, when these words were told to Lysias, he was afraid, because he had bound Paul, not knowing that he was a Roman citizen; so he hastened to take off Paul's chains, and the next day he called together the Jewish judges (the Sanhedrim), and had the Apostle brought before them.

Why were the Jews so angry when Paul spoke of his being sent to the Gentiles? You know that in other places they hated him because he preached to the Gentiles. It was because the Jews were proud of being God's chosen people, and they were jealous. They did not

wish the Gentiles to be God's people, nor did they wish their Saviour to be the Saviour of all men.

It was true that God had done great things for the Israelites. He brought them out of Egypt, and taught them by Moses the right way to worship Him. He dwelt amongst them and led them to Canaan ; and more than all God had promised that the Saviour should be born an Israelite. Had they loved and obeyed Him, He would have made them great and glorious. But God did not do so much for the Israelites because they were good—for they were not good—but because of His promise to Abraham, and that all men might be blessed through them.

CHAPTER III.

(A.D. 58.)

PAUL BEFORE THE JEWISH JUDGES—CLAUDIUS LYSIAS TAKES HIM AWAY AGAIN FROM THE JEWS.

ACTS XXII.

Now we see Paul before the same court of judges (the Sanhedrim) that many years before (about 22 years) had sent Stephen to his death. Paul would, I think, remember, with great grief, his own cruel treatment of the first martyr of Jesus,—the first man who was killed because he believed in Jesus.

Paul looked earnestly and without

fear at his judges, and said, "Men and brothers, I have lived in all good conscience before God; that is, I have done what I thought right in the sight of God unto this day." Ananias, the high priest, told those who stood near the Apostle to strike him on the mouth, that he might not speak. He had no right to do this; it was very unjust; and Paul said to him, "God shall strike thee, thou whited wall" (which means thou hypocrite). "Sittest thou to judge me by the law, and then dost thou thyself break the law, and command me to be struck?" "Darest thou say that to God's high priest?" asked some of the people who stood by; and Paul answered, "I did not think that Ananias was high priest, or I should not have spoken to him as I did; for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

Now there were amongst the Jews

men called Pharisees, and others called Sadducees. Some of the Pharisees were very good men; but most of them only seemed to be good. They said long prayers, and gave money to the poor, and did many other things that may have been right; but why did they do them? It was to be seen of men, to get the praise of men, and not because they wished to please God. They did not worship God with their hearts, but only with their lips; and Jesus, who knew what men really were, called them hypocrites; that is, people who seem to be good but are not good,—who only pretend to be good. The Sadducees did not believe that our bodies would rise from the grave, or that our souls would live after death; and so I think they were worse than the Pharisees. The Pharisees and Sadducees hated each other, even more than they hated the Christians;

and when Paul saw both Pharisees and Sadducees amongst his judges, he thought that if he could make the Pharisees his friends, the Sadducees could not do him much harm, and that he would no longer be kept a prisoner. He had been brought up a Pharisee, and taught by one of their learned men, named Gamaliel; so he said in a loud voice, "I am a Pharisee, the son of a Pharisee; and I am persecuted because I believe in the resurrection of the dead." When the Pharisees heard that Paul was a Pharisee, they called out that they "found no fault in him; and if an angel or spirit"——. No more could be heard, for Paul's voice was drowned by the cries of the angry Sadducees,—angry because the Pharisees said that Paul was innocent, that he had done nothing wrong; and they (the Sadducees) wanted Paul to be killed, like Stephen. The noise brought in the Roman soldiers; for

Claudius Lysias sent them in haste to bring Paul again into the fortress, lest the Jews should tear him to pieces.

That same night, as Paul slept, Jesus whispered to him words of comfort, and said, "Be of good cheer, Paul; for in the same way you have spoken of Me at Jerusalem must you speak of Me at Rome also."* Once before, at the house of Aquila and Priscilla, at Corinth, Jesus said to Paul, "Fear not; for I am with thee!"

Perhaps, dear children, you think that you would be very happy if Jesus spoke to you when you were in trouble, or when you are afraid, as He did to Paul; or called to you by your name, as He did to Samuel: but recollect He does speak to you in the Bible, and by those who teach you about Him. Here are

* Acts xxxiii. 11.

some verses, that will help you to remember this.

"If God would speak to me
And say He was my friend,
How happy should I be!
Oh, how should I attend!
The smallest sin I then should fear,
If God Almighty were so near.

"And does He never speak?
Oh, yes; for in His Word
He bids me come and seek
The God that Samuel heard.
In almost every page I see
The God of Samuel calls to me."

TAYLOR.

CHAPTER IV.

(A.D. 58.)

THE JEWS SEEK TO KILL PAUL—CLAUDIUS LYSIAS SENDS HIM TO FELIX, THE GOVERNOR, AT CÆSAREA.

ACTS XXIII.

THE enemies of Paul could not take him away from the Roman soldiers by force; nor could they hurt him while he was with the soldiers in the fortress: but Paul was still in danger, for the Jews might persuade Claudius Lysias to send him once more before the judges; and then, they would be able to kill him.

Now, this was just what these wicked

men hoped to do; for Luke tells us that "When it was day, the Jews banded together (joined together) and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Bound themselves under a curse. You do not understand what that means? If some men were to pray God never to bless them any more unless they did something they had promised to do, this would be binding themselves under a curse.

Would Jesus allow them to kill Paul? No: Jesus had told him to be of good cheer—not to be unhappy; for he should tell people that Jesus is the Christ—at Rome as well as at Jerusalem; and this was what Paul longed to do. What Jesus promises will certainly come to pass; and He now found a way to save His servant. St. Luke says: "That when Paul's sister's

son heard of their lying in wait, he went to the castle and told Paul. Then Paul called one of the centurions (which means a man who commands one hundred soldiers), and said, 'Take this youth to the chief captain, for he has something to tell him.' So the centurion brought him to the chief captain, Claudius Lysias; and when Claudius Lysias heard what the boy had to say about the Jews, and how they meant to kill Paul, he called two of his centurions, and said, 'Make ready two hundred heavy armed soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, at nine o'clock to-night, with horses for the prisoner Paul to ride, that they may take him safely to Felix the Governor.'"

After the death of that wicked king Herod Agrippa I., who killed James,*

* Acts xii.

the Romans did not allow the Jews to have a King of their own. They obeyed a Governor sent by the Romans. Felix was the Roman Governor at this time, and he governed the Jews just as a king would govern them.

At nine o'clock in the evening Paul left Jerusalem with this little army. All that night their road was over a hilly country; and by daybreak they reached the town of Antipatris. The foot soldiers did not go further than Antipatris; they were no longer wanted for Paul's safety: but Paul and the horsemen went on across the fruitful plain of Sharon,—through fields of wheat and barley, just then ripe for the harvest;* and by the afternoon they got to the end of their journey, to Cæsarea, seventy miles from Jerusalem.

* Conybeare and Howson.

Why had Claudius sent Paul to Cæsarea? He sent him there for several reasons. Paul would be safer at Cæsarea than at Jerusalem. There were Jews at Jerusalem who had taken an oath ("bound themselves together under a curse") to kill Paul. At Cæsarea he would be under the protection or care of the Roman Governor Felix, who would try Paul,—would find out whether he had done wrong or not: the Jews were too angry to try Paul fairly.

The centurion took his prisoner Paul straight to the Governor Felix, with a letter from Claudius Lysias. In this letter Claudius told Felix who Paul was, and why he had sent him to Cæsarea. Then when Felix had read the letter, he said to Paul, "I will hear thee when thy accusers come" (the men who said Paul had done wrong); and till then he ordered Paul to be kept safely.

CHAPTER V.

(A.D. 58.)

PAUL BEFORE FELIX—PAUL IS STILL KEPT A PRISONER—GOD'S PROMISES.

ACTS XXIV. 1—23.

FELIX, the Governor of Judæa, was now to be Paul's judge. Paul's enemies at Jerusalem had to come before Felix and accuse him,—to say what wrong things he had done. Paul would answer them, and then the judge would say whether Paul had done wrong or not. This is called trying a man. All this soon came to pass. After five days, Ananias the high priest, and some of the judges of the Sanhedrim, arrived

at Cæsarea from Jerusalem. All of them were enemies of Paul, and they brought with them a man who could speak well, named Tertullus. Tertullus was a Roman lawyer,—one who understood the laws. He spoke for the Jews, and tried to make Felix think that Paul was a bad man. He began by praising Felix more than he deserved, that he might please Felix, and make him do all that he (Tertullus) wished. Then Tertullus said untrue things about Paul,—that Paul made the people disobedient, that he taught them a false religion,—a religion that was not allowed by law,—that he had profaned the temple, or made it unholy.

Paul was allowed to answer Tertullus, and he made it plain that what Tertullus had said of him was not true. "I went into the temple to worship," said Paul, "and not to profane it; and I believe all

things that are written in the law and the Prophets."

Felix was not a just man: indeed he was very wicked;* and though he saw that Paul was innocent, he kept him still a prisoner. Why he kept him a prisoner I will tell you by and by. Felix allowed Paul to see his friends, and gave orders that he should be well-treated. In a few days time Felix sent again for Paul, and with his wife Drusilla, who was a Jewish Princess, heard him about Jesus; and as Paul was telling him how, one day, God would judge all men, Felix trembled, and said he would send for him again when he had more

* "Antonius Felix, in the practice of every cruelty and lust exercised the power of a King with the temper of a slave. He thought all kinds of evil might be safely done by one backed by so great power."—Tacitus. (His. v. 9.) (Ann. xii. 54.)

time. Why did Felix tremble? Because he had not repented of his sins,—he was not sorry for them,—he did not mean to leave them off and lead a holy life, nor did he believe in Jesus Christ as his Saviour. There is a hymn that says:—

"If Jesus Christ was sent
To save us from our sin
And kindly teach us to repent,
We should *at once* begin.

"'Tis not enough to say
We're sorry and repent,
And still go on from day to day
Just as we always went.

"Repentance is to leave
The sins we loved before;
And show that we in earnest are,
By doing so no more."

TAYLOR.

Felix, as I said before, knew that Paul

was innocent, yet he still kept him a prisoner. Why did Felix do this cruel thing? It was because he hoped that Paul's friends would have given him money to let Paul go; but they would not tempt Felix to be so wicked and unjust. After two years had passed,—and all that time Felix kept Paul a prisoner,—Felix was ordered back to Rome, and another Governor, named Festus, was sent to govern the Jews. Did Paul think that Jesus had forgotten His promise that he should preach the good news of a Saviour in Rome? No: I am sure he did not! Paul knew that God does not always give us what He promises directly; indeed, He often makes people wait a long time; and why does He do this? It is to try their faith,—to see if they will still believe Him when it seems as if He had forgotten them. Abraham waited many

years for a son; Joseph was sold for a slave, and shut up a long time in prison, before his dreams came true,—before he was made ruler over all the land of Egypt. God never forgets; and never breaks His promises.

CHAPTER VI.

(A.D. 60.)

PAUL BEFORE FESTUS—PAUL ASKS TO BE JUDGED BY THE ROMAN EMPEROR.

ACTS XXV.

FESTUS was a much better man than Felix; and though he wished to please the Jews, he would not do what was wrong to please them. The Jews tried once more to get Paul; but Jesus was watching over him, and would not allow his enemies to hurt him.

Three days after the new Governor, Festus, came to Cæsarea, he went to Jerusalem; and then the Jews asked Festus to send Paul back to Jerusalem, that they might try him before their own judges; but they meant to kill him, if

they could, without trying him. Festus said that it was not the custom of the Romans to give a man up to his enemies who might be innocent; that he should return to Cæsarea in a little while, and then he would judge between Paul and his accusers,—the men who said Paul had done wickedly.

In a few days Festus was at Cæsarea again, and he ordered Paul to be brought before him. Paul's accusers had come down from Jerusalem; and they said just the same untrue things about Paul now as they said before to the Governor Felix. Paul again made it plain that "neither against the law of the Jews, nor against the temple, nor against the Roman Emperor," had he offended.

Festus saw that Paul was innocent; but wishing to please the Jews, he asked him if he would go to Jerusalem and there be judged. Now, if Paul had gone

then again to Jerusalem, the Jews would have killed him, and he knew it; so he did the only thing left him to do to save his life,—he appealed to Cæsar. This means, that he asked to be judged by the Emperor's judges at Rome, and not by his own countrymen who hated him, and who would be sure to say he must die.

Paul was a Roman citizen. He was born a free man, not a slave, in a city ruled by the Romans; and the law allowed all Roman citizens to be judged by the laws made by the Romans. The heathen Romans would judge him more fairly than his own countrymen the Jews. So Paul said, "I stand at Cæsar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as thou very well knowest. If I have done anything deserving death, I refuse not to die; but if not, no man may give me up to the Jews. I appeal unto Cæsar."

Festus dared not refuse what Paul asked; and he answered, "Thou hast appealed unto Cæsar; to Cæsar shalt thou go."

Jesus put it into Paul's heart to do this. He had promised His Apostles that when they were brought before kings and rulers for His sake, that He would tell them what to say. He kept His promise: and He will do the same for all who trust in Him. Are you in danger? Are you afraid of many things? Ask Jesus to take care of you, and He will do it. He is not far off, but very near to every one of us.

"He keeps me still, by His great power,
From danger, night and day:
I could not live a single hour
If He were far away.

"But He is always near, and kind,
And loves to hear my prayer:
May I His tender mercy find,
And trust His love and care."

Hymns for Little Children.
Religious Tract Society.

CHAPTER VII.

(A.D. 60.)

PAUL BEFORE KING AGRIPPA.

ACTS XXVI.

FESTUS did not know much about the religion and customs of the Jews; nor did he well understand what Paul had done to make the Jews so angry with him; but it would be a foolish thing to send a prisoner to the Emperor at Rome and not say why he had sent him. Festus, then, was very glad to get some one to help him, who was a better judge of such matters than he was himself. This was Herod Agrippa II., King of Chalcis, who had been brought up a Jew, and had come with his sister Bernice to pay a visit to the

new Governor Festus. Agrippa said he would like himself to hear Paul; so the next day he went into the court room, or place of hearing, with Bernice and the chief captains and the great men of the city. Festus ordered Paul to be brought before them, and King Agrippa giving him leave to speak for himself, Paul, stretched out his hand, which was chained to the soldier who kept him safe, and made his last great speech that is written down by St. Luke in the Acts of the Apostles. He was glad, he told the King, to answer before him that day all that the Jews said against him, because he, King Agrippa, understood the religion and customs of the Jews. Paul showed how he had always lived as a Jew, and done all things commanded by the law of Moses, and that his hope was the hope of the twelve tribes of Israel. And what was that? What had ever

been the hope of the Israelites? What had they longed for? It was for the Saviour promised by God to Adam,* to Abraham,† to the Israelites,—by Moses and the Prophets; the Saviour who would undo all the mischief Satan had done, and who would give eternal life, a life that will last always, to all who believe in Him. It was because he preached about this Saviour, the hope of Israel, that the Jews wished to kill him. Then he said how he had once thought it right to persecute those who believed in Jesus; but that the risen Jesus had spoken to him on his way to Damascus, and commanded him to preach repentance and forgiveness of sins in His name,—to Jew and Gentile; to turn them from Satan to God. Therefore he was only obeying Jesus in preaching about Him, and showing that He is

* Gen. iii. 15. † Gen. xxii. 18.

the Saviour that was to come. It was for this that the Jews caught him in the temple, and went about to kill him.

Festus knew nothing about the promise of a Saviour, and Paul's words seemed to him the words of a madman; so he called out with a loud voice, "Paul, thou art beside thyself: much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus; I speak the truth. King Agrippa understands the Jews' religion: he knows what I mean." And turning to Agrippa, he asked him this question, "King Agrippa, believest thou the Prophets? I know that thou believest." Then King Agrippa spoke mockingly, and said, "Thou thinkest to make me a Christian by persuading me a little." Paul's last words to King Agrippa were kind and sorrowful; they were these: "Would to God, that not

only thou, but all who hear me this day, might become what I am, except these chains." Paul meant to say he wished earnestly that every one who heard him might become a Christian.

King Agrippa did not care to hear more; so he rose up, and went away with Festus and Bernice and the other great people. He saw that Paul was innocent,—that he had not done anything for which he ought to be punished or put to death; and he said to Festus, "This man might have been allowed to go away if he had not asked to be judged by the Emperor." As Paul had appealed to the Emperor, Festus was obliged to send him to Rome, the capital of the Roman Empire, and where the Emperor lived. And the Apostle would remember the words of the Lord Jesus: "Be of good cheer, Paul, for thou shalt tell men about Me, the Saviour, in Rome also."

CHAPTER VIII.

(A.D. 60.)

PAUL SAILS FROM CÆSAREA—THE TEMPEST—PAUL'S VISION.

ACTS XXVII.

You have seen that Paul went through a great many dangers and a great deal of suffering in his journeys by land; that at one time he was stoned, at another time he was beaten, or obliged to fly for his life from the Jews who persecuted him. Now Paul had to go a journey by sea; but whether he travelled by land or by water dangers followed him everywhere, as you will see. In a little time Paul and his faithful friend Luke sailed from Cæsarea,

in a ship that would take them a part of the way to Rome. A centurion, named Julius, and his troop of soldiers, took care of Paul and the other prisoners. The ship ran towards the north, till the hills near Tarsus were in sight; on these hills Paul would look lovingly, and perhaps sadly, for he was born at Tarsus, and lived there many years. Then turning to the west, by-and-by they reached Myra, on the coast of Asia Minor. They left Myra in a ship that was carrying corn to Italy; and after many days got as far Cnidus on the same coast. The wind was now blowing hard from the west or north-west; so the ship could not sail on straight towards Rome, and was obliged to run south, to get shelter from the high mountains of Crete and when the ship got to Crete they waited for better weather at a place called Fair Havens, till it was too late to go

on to Rome that season. They must pass the winter in the best harbour that could be found. When Paul lived people did not know as well as they do now how to guide a ship through the sea; and many things that make a voyage safe and pleasant to us had not been found out. In these days ships go long voyages at all seasons of the year; but then they were afraid to venture into the open sea in the winter, and until the winter was passed they were glad to stay in any safe and sheltered harbour. Paul said it would be best to stay the winter at Fair Havens, but the master of the ship wished to go to a better harbour than Fair Havens, called Phenice, a few miles further on; and when the south wind blew gently they thought to be able to reach it. They sailed away, well-pleased with the better weather: but it did not last long; for a furious

north-east wind, sweeping down suddenly from the mountains, struck the ship and spun her round like a top. The ship could no longer keep the way she ought to go; so, running before the wind, they got near to the little island of Clauda. Here the wind did not blow so hard, and the sailors hastened to make every thing ready for more rough weather. They lowered the great sail, took the boat up out of the sea, and passed ropes round the ship to bind her well together,—to make her stronger and less likely to go to pieces.

This is never done to ships now, but in those days ships were not so well built.

In a short time the wind blew harder than ever: the vessel began to leak; and for fourteen days the waves roared, and the sky was black with clouds so that neither the sun nor the stars could be seen. The sailors gave up all hope of being

saved; but Paul prayed to Jesus, who could say to the wind and the waves "Be still," and who had promised Paul that he should preach the Gospel in Rome. His prayer was heard; for that same night Jesus stood by him, and said, "Fear not, Paul; thou must be brought before Cæsar (the Roman Emperor), and God has given thee all who sail with thee. No one in the ship shall be lost."

CHAPTER IX.

(A.D. 60.)

WHAT PAUL SAID TO THE SAILORS—THE BREAKERS —THE SAILORS RUN THE SHIP ASHORE ON THE ISLAND OF MELITA.

ACTS XXVIII.

WHEN at last the day came, Paul called round him the sailors who managed the ship, and he spoke to them, and said, "I told you it would be best for us to stay at Fair Havens for the winter; and if you had listened to me we should have been safe from this storm, and not in danger of being drowned as we are now; nor would the cargo have been spoilt. But do not be afraid: though the ship will be wrecked,

not one of us shall be lost, for God, whose messenger I am, sent His angel to me this night, to tell me that we should all get safe to land; therefore be comforted, and believe that what God has promised shall come to pass."

How glad every one must have been to hear Paul's words,—glad if they believed them. But perhaps many did not believe them, for the weather was as bad as ever, and at midnight a sound was heard that is always terrible to those at sea: it was the sound of breakers. Breakers are waves dashing against rocks: if a ship goes on the rocks it is lost. The sailors threw out a line with a weight at the end of it, to find out how deep the sea was. This is called sounding. They found that the sea was getting less and less deep every minute. The ship must be stopped, or it would be upon the rocks in a very short time.

How could the ship be stopped? By putting out anchors to hold it fast. The best thing for them to do would be to run the ship upon the land that was so close to them, but a good place must be chosen,—a soft sandy beach. It could not be done in the dark, so they threw out four anchors, and waited for the day.

The sailors thought only of saving themselves, and lowered the boat into the sea to put out more anchors, they pretended, but really they only wanted to get away to land. Paul said that unless the sailors were kept on board the ship, no one could hope to be saved; so the soldiers cut the rope that held the boat, and it floated away.

Then every one took some food, and as soon as the day had come, they set to work to make the ship lighter by throwing out the corn she was carrying, into the sea. It was right to do all this,

though God had promised that no one should be lost. We ought to pray to God for help, but at the same time to do all we can to help ourselves.

Now in the broad daylight they could see the land a little way off, and a sandy beach to run the ship upon. So they took up the anchors, spread the sail to the wind, and guided the vessel towards the shore.

The ship ran aground, but not out of the reach of the waves. The forepart stuck fast in the sand, but the hinder part was broken by the sea dashing against it.

The soldiers wanted to kill the prisoners, lest they should escape, but Julius would not let them be so cruel, for he had been kind to Paul, and was still his friend.

Julius told those who could swim to throw themselves first into the sea; and the others, some on boards, some on

broken pieces of the ship, all got safe to land. Not one was lost.

From how many dangers had Paul been saved by Jesus Christ,—from his own countrymen the Jews,—from the winds and the waves,—from the savage soldiers.

"Oh, let us learn to put our faith
In God's Almighty arm;
For He who saved His saint from death,
Will keep us safe from harm!"

CHAPTER X.

(A.D. 60, 61.)

THE ISLAND OF MELITA—PAUL AND THE SERPENT—PAUL'S MIRACLES OF HEALING—PAUL AT ROME.

ACTS XXVIII.

THE island on which Paul and his companions were wrecked, was then called Melita, and the people were governed by the Romans. Now it is named Malta, and it belongs to Britain, and is the only one of all the countries ruled by our Queen that we know for certain was visited by an Apostle.

The Roman Governor Publius, and the people of the island, were very kind to Paul and his companions. St. Luke says that Publius lodged them three

days,—gave them a place to live in, and everything they wanted. The islanders made a large fire for the shipwrecked people, and as Paul helped them, a poisonous serpent bit his hand, and hung upon it until he shook it off into the flames. Now any one bitten by a poisonous serpent is sure to die very soon, and in great pain. The people of the island knew this, and they said to each other that Paul must be a murderer, and that this happened to him as a punishment. So they watched him, expecting to see him fall down dead; but when they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. This miracle made the people listen more earnestly to what Paul told them about Jesus. God gave Paul power to do many other miracles. The father of Publius, the governor, was ill of a fever,

and Paul healed him, with many other sick people. In this way the time passed happily; and I think the Apostle must have been sorry to leave this quiet place, where every one was his friend. By and by spring came, and with it the fine weather. Paul and his companions must go on to Rome, and after three months spent in Malta, they once more sailed for Italy, in a ship carrying wheat from Egypt, to a place near Rome. This ship was called the Castor and Pollux, after two heathen gods, who were supposed to take care of sailors.

This ship took them safely to Puteoli, in the beautiful bay of Naples.* At Puteoli† Paul rested seven days with some Christian people, and then set out for Rome. On his way there he was

* This was in the spring of A.D. 61.

† Now called Pozzuoli.

met by Christians from Rome. They had heard of his coming, and were eager to welcome him. This pleased Paul very much, for when he saw them he "thanked God and took courage."

At Rome Julius gave up his prisoner (Paul) to Burrus, the captain of the guard.* Burrus let Paul live in a lodging of his own, with the soldier who guarded him; and here his friends were allowed to visit him as much as they pleased.

* The Prætorian prefect.

CHAPTER XI.

(A.D. 61, 62.)

PAUL AT ROME—PAUL'S LETTERS—THE ARMOUR OF GOD—PAUL BROUGHT BEFORE THE JUDGES.

ACTS XXVIII.

As Paul was a prisoner, he could not go to the synagogue of the Jews to preach about Jesus, so he asked his countrymen who lived in Rome, to come to him. He would tell them how it was that he had been sent a prisoner to Rome; but he would care most to show them that Jesus who was crucified was the Saviour promised by God, and spoken of by the prophets of old time. He tried hard to make them believe this, for he loved the Jews very much; but their hearts were hard, and their ears

dull of hearing, and they shut their eyes to the true light, as the Prophet Isaiah had said they would long ago. So Paul turned away with a sad heart, and he spoke these words to them: "The message of God to you, telling you to believe in Jesus Christ, that you may have everlasting life, God now sends to the Gentiles: they will hear it."

Paul lived two whole years in his own house, and talked about Jesus to all who came to him.

We have now, dear children, come to the end of St. Luke's Book, called the Acts of the Apostles; but I think you will like to hear the rest of the story of Paul's life, and I will tell you what I can find out about it.

Paul had to wait two years in prison before he was brought before the judges. Why did Jesus allow him to be shut up so long? Instead of preaching in many

countries, he could only speak to the few people who came to see him. Instead of visiting the Churches, he passed weary hours fastened by a chain to the Roman soldier who watched him day and night. Do you not think his time was wasted? Well, it may seem strange to you, but I believe he did more good in prison at Rome than he could have done had he been a free man; and this, perhaps, is the reason why God did not let him out sooner.

It was at this time that Paul wrote many of his letters, or epistles, to the Churches. If he had been able to go where he liked, perhaps many of his epistles would never have been written. These letters were kept with great care, and are read to this day wherever the name of Christ is known. You may read them all in the New Testament, though you will not be able to understand much of

them until you are older; but even now there are a few things that would interest you. In his letter to the Church at Ephesus, Paul says that a Christian is a soldier of Jesus Christ, and that he must take to himself,—he must wear or put on,—the whole armour of God.* What did he mean by that? and what did he mean by a Christian being a soldier? What he meant was this,—that a Christian must fight against Satan and his temptations, against the wickedness that is in the world, and against the wickedness of his own heart. When Satan tries to make you do what is wrong, he tempts you; and when you will not do it, though it seems pleasant to you, you fight against him; and as God helped David to kill the giant Goliath, so He will help you to conquer

* Eph. vi. 12.

Satan, if you ask Him. As Paul looked upon the armour (the shield, the helmet, and the breastplate) of the Roman soldier, and at his weapons (the sword and the spear), they reminded him of the heavenly armour and of the holy weapons that a Christian ought to have, and that God will give to those who ask Him. In the days of Paul soldiers had shields. A shield is a large piece of iron or wood, covered with the skin or hide of an animal. This was held up before the body, to keep off the darts and arrows of the enemy.

We, too, want to keep off the fiery darts of Satan,—the bad thoughts he whispers to us,—and our shield must be faith: belief and trust in God. We must believe God when He promises to help us, that He will help us; and He says that if we do not listen to the wicked one, but fight against him, that he will fly from us. The soldier has a sword,

and Paul tells us that the soldier of Jesus Christ must have the sword of the Spirit,—the Word of God. We must pray for "the whole armour of God;" for if we have it and use it, Satan cannot hurt us. God fights for us.

"We are soldiers, doing battle
Day by day and hour by hour;
Each one with his own temptations
Striving in the Spirit's power."

At last Paul was brought before the Roman Emperor Nero, who you know was very cruel and wicked. But God, who took care of Daniel in the den of lions, and was with Shadrach, Meshach, and Abednego in the fiery furnace, could make even Nero merciful; and He did save His servant, for Paul was said not to have broken the law, not to have done anything for which he ought to be punished; so his chains were taken off, and he was once more a free

man. Then, though an old man (nearly seventy years of age), he visited the Churches in Gentile lands; and it is thought that he went to Spain. We can only be sure that he was always doing the work of an Apostle, and preaching the Gospel,—the good news,—to all who would hearken to him.

In a few years Paul was again in prison in Rome. Why was this? I cannot tell you for certain; but most likely it was because the Christians were very cruelly persecuted at this time, and Paul was put into prison just because he was a Christian. Why were the Christians persecuted? Because the Emperor Nero told the people that the Christians had set Rome on fire; but it was Nero himself, who had done this wicked thing for his own amusement.

CHAPTER XII.

(A.D. 68.)

PAUL A SECOND TIME BEFORE THE ROMAN JUDGES.

THE judges who were to find out this second time whether Paul had done anything wrong or not, sat, it is thought, in a very large building called a basilica. There was room in it for a great many people to look on, and they would hear all that was said.

By and by Paul was allowed to speak. And what did he speak about? Was it about himself? Did he beg very hard for his life, and promise never to preach again about Jesus Christ, if they would spare him? No: he wished most that every one should hear about Jesus Christ;

so he spoke of Him,—of the Divine Saviour,—of His death and resurrection, and how all who believe in Him with their hearts shall live for ever, and be happy for ever. He did not care for his own safety. He left that to his master, Christ. If he lived, he would work for Him; if he died, he would go to Him.

Paul was first taken before the judges for helping, it was said, to set Rome on fire; but they found out that he had not helped to set Rome on fire, so he was not punished for that. Then he was sent back to prison, to be tried in a little time for teaching a new religion not allowed by the laws of the Romans. This was true. Paul did teach the religion of Jesus Christ, and he could not deny it. He knew very well that he should be punished for this, that he would have to die for it. Do you think that this made him very unhappy? No: I believe he

was quite glad to suffer for the sake of Jesus. These were his words in a letter he wrote to Timothy at this time: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."* And this meant, "I am ready to die, and the time of my death is very near. I have finished my work. I have not denied the Lord Jesus, and He, the righteous Judge, will give me a crown of righteousness."

His beloved Timothy, and all his old friends, except the faithful Luke, were a long way from Rome. Luke and a few good men visited him in prison and comforted him.

* 2 Tim. iv. 6—8.

We know nothing about this second part of Paul's trial except that he was taken back to prison, to be killed for teaching men about the Saviour Jesus; and it is said that his head was cut off outside the walls of Rome. Paul went from the cruel judge of a cruel king, to the righteous Judge, who would give him a crown of righteousness.

CHAPTER XIII.

THE PUNISHMENT OF THE JEWS—CHRIST'S KINGDOM AND GLORY.

AND now, dear children, we have gone all through the Acts of the Apostles and the life of St. Paul. We have seen how Jesus left His Apostles, and went in a bright cloud to the right hand of God. We have seen His Apostles preaching repentance and forgiveness of sins to every creature, as Jesus commanded them: making it plain to men that they were the messengers of God by "all the signs of an Apostle," "in signs and wonders and mighty deeds," * and baptizing all who believed, in the name of the

* 2 Cor. xii. 12.

Father and of the Son and of the Holy Ghost.

Jesus had finished the work that His Father had given Him to do on earth, until He comes again in glory to take His kingdom, and to reign for ever and ever.

Jesus still loved His chosen people, though they had crucified Him, the Lord of glory. He was ready to pardon them if they would repent, and ask Him to forgive them.

Wherever Paul went, he preached to the Jews first, and afterwards to the Gentiles. A few Jews here and there believed in Jesus as the Saviour, and were baptized; but most of them, as you know, hardened their hearts against Paul's message. They hated the very name of Jesus of Nazareth, the crucified One, and they hated Paul because he said that Jesus was the Saviour promised by God. Then, at last, the fierce anger

of God came upon them. He gave them up to their enemies. He drove them out from their own land, and scattered them amongst all the nations of the earth.

Jesus had wept over Jerusalem, * and had said that enemies would come against it who should lay it even with the dust, and not leave one stone upon another. †

In a few years all this came to pass. The Jews rose up against the Roman soldiers, and drove them out of Jerusalem; but a large Roman army was sent against them. After a great deal of fighting, Jerusalem was taken. The Roman soldiers got into the city; they killed a great many of the people, and drove the rest away. The temple was burnt; and of all the other buildings and houses, not one stone was left upon another. The very place where all these had stood was dug

* Luke xix. 41. † Luke xix. 43, 44.

up, and no one would have supposed that men had ever lived there. The Romans afterwards built a town, and temples for heathen gods, where Jerusalem had been; but they called it by a different name, and no Jew was allowed to live in it.

The Jews have not yet gone back to their own land. God is still angry with them, for they have not believed in Jesus to this day; but when the times of the Gentiles have passed away, God will remember His chosen people, and He will have mercy upon them. Then they will look upon that same Jesus whom they crucified, and will mourn for Him. They will be very sorry for their sins and unbelief, and Jesus will forgive them.

All that the prophets said about the sufferings of Christ was fulfilled,—every word came true,—and all they said about His glory will also come true.

And what did they say? They said

that God would give Him (Jesus Christ) the throne of His father David; that He was to be King over the house of Jacob for ever, and that of His kingdom there should be no end,—that it should last for ever.* The angel told Mary the same thing.†

When Jesus comes again, He will reign over the Jews in their own land, and Jerusalem will be the joy of the whole earth. How glorious to have Jesus for their King! Their time of trouble and hardness of heart will be over, and they will never do wickedly any more. But Jesus will not be King of the Jews only: He will be King over all the world. Satan will be bound and shut up. He will not be able to tempt people to do wrong. No one will worship idols, but

* Is. ix. 7. Jer. xxxiii. 14—26.

† Luke i. 32, 33.

all men will love and fear God. It will be the earth's Sabbath, a time of rest and peace. Then this glorious song will be sung: "Say among the heathen that the Lord reigneth . . . He shall judge the people righteously. . . . Let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." *

And God will make all things new. There will be new heavens and a new earth. There will be no more sorrow, no more pain, no more labour, no more death. God will live with men. "They shall be His people, and God Himself shall be with them, and be their God." †

* Psalm xcvi. 10—13. † Rev. xxi. 3.

Then Christ's kingdom will have fully come, and His will will be done on earth as it is in heaven. His people will be happy with Him for ever. Satan and his angels, and all wicked people, will be sent away to the place prepared for them.

When will Jesus come to do all this? He says, "Behold, I come quickly." He may come any day. He will come when few people are looking for Him,—unexpectedly, "as a thief in the night;" but blessed will those be who are watching for Him.

"Why do we say, 'Thy kingdom come'?
Because our KING is far away;
And till He come to us again
We wait and watch and pray.

"So shall our souls be ready found,
When from the country far away
Our KING returns in glory crowned,
To hail His Sovereign sway."

MRS. C. F. ALEXANDER.

APPENDIX.

NOTES FOR THE USE OF TEACHERS.

THE ACTS OF THE APOSTLES,

The fifth and last of the historical books of the New Testament, is not so much a complete history of the primitive Church, as an account of the gift of the Holy Ghost, and the growth of Christianity amongst Jews and Gentiles.

To the end of the twelfth chapter it treats of the Church amongst the Jews, and the apostolic labours of St. Peter. The second part, beginning at the thirteenth chapter, refers to the planting of Christian Churches in Gentile countries by St. Paul. The divinity of Jesus Christ (Stephen prays to Him, Acts vii. 59, 60; see also Acts x. 36; xiv. 23; xx. 35); salvation by Christ (Acts xvii. 3; xx. 28); the nature, work, personality, and Godhead of the Holy Ghost (Acts v. 3, 4); are all clearly deducible from its state-

ments. The Jehovah of Isaiah (Isa. vi. 8, 9 is the Holy Spirit. (Acts xxviii. 25.) His personality is seen in Acts viii. 29; x. 19; xiii. 2; xx. 28.)

The history of the Acts extends over a period of thirty-three years. Its accuracy of allusion and general truthfulness have been noted by antiquarians, historians, and travellers. The author of the book (St. Luke the Evangelist) was the faithful companion of St. Paul. (See Conybeare and Howson's St. Paul; Norris's Key to the Acts; Pearson's Lectures on the Acts.)

THE SHECHINAH, or cloud of glory (Acts i. 9), is the symbol of Jehovah's presence. The word is not to be found in Scripture, but the luminous cloud is often mentioned as a symbol of the Divine presence. It rested on the tabernacle, and was seen in Solomon's temple. It re-appeared, as was prophesied by Isaiah (Isa. iv. 5), in the days of Messiah; and it will again shine forth in all its glory at the second advent. (See Matt. xxiv. 30; xxvi. 64; Acts i. 11.) Jehovah went before Israel in a pillar of a cloud, in their exodus from Egypt. (See Ex. xiii. 21, 22; xiv. 20; xi. 34—38; Num. xiv. 10; 1 Kings viii. 10—13.)

THE APOSTLES (Acts i. 2),—messengers, people sent, —the twelve disciples chosen by Jesus Christ to be constantly with Him, and to whom He explained what He said to others only in parables. Their names were Simon Peter and his brother Andrew, with James and John, the two sons of Zebedee; Philip,

Bartholomew, Thomas, and Matthew; James, the son of Alphæus; Lebbeus (called Thaddeus, Judas, and Jude); Simon Zelotes, or the Canaanite; and Judas Iscariot. (Matt. x. 1—4; Mark iii. 13—19; Luke vi. 12—16.)

The Apostles received the Lord's Supper at the hands of their Divine Master, and the eleven (Judas having fallen) were witnesses of His resurrection and ascension. (See Acts i.) The number twelve was afterwards made up by the eleven choosing Matthias, by direction of the Holy Spirit (Acts i. 15—26); and while tarrying in Jerusalem, by Christ's command, they were, on the day of Pentecost, endowed with power from on high, after which they boldly entered upon their mission of preaching the Gospel and organizing the Christian Church, in which they afterwards exercised their Apostolic functions (Acts viii. 14—18), and had primary authority. (Acts ix. 27; xv. 2; 1 Cor. ix. 1; xii. 28, etc.)

In the Acts of the Apostles two centres of apostolic working are seen in existence: one at Jerusalem, amongst the Jews, in which Peter takes the lead; the other at Antioch, from which Paul goes forth on his missionary journeys.

Paul was made an Apostle by Christ Himself (Gal. i. 1), and Barnabas also became an Apostle. (Acts xiv. 14.)

In the early days of the Church other men called themselves Apostles, but they were tried and found wanting. (Rev. ii. 2.) They failed to exhibit "the

signs of an Apostle" which are mentioned by Paul. (2 Cor. xii. 12.) These "signs" were manifested by the true Apostles of the Church wherever they went. Healing virtue streamed forth from Paul at Ephesus, "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts xix. 12.) The very shadow of Peter exercised the same beneficent influence (Acts v. 15, 16); and by laying on of the Apostles' hands, the Holy Ghost was given in an especial and miraculous manner. (Acts viii. 18.)

ETHIOPIA (Acts viii. 27), when used in its more restricted sense, as in this instance, indicates the kingdom of Meröe, just above Egypt, on the upper Nile.

CANDACE (Acts viii. 27) is not the name of an individual Queen, but of a dynasty. *The chamberlain or treasurer* of the Ethiopian Queen whom Philip baptized was a proselyte, and by some he is supposed to have been a Jew.

SABBATH DAY'S JOURNEY. (Acts i. 12.) Five furlongs, or about three-quarters of a mile. Supposed to be taken from the space between the people and the ark in crossing the Jordan. (See Josh. iii. 4.)

THE THREE GREAT FEASTS OF ISRAEL,—the feast of the Passover, the feast of Pentecost (Acts ii. 1), and the feast of Tabernacles,—were of great religious and national importance to Israel. Three times a year every male Israelite was commanded by God (Ex.

xxxiv. 23, 24) to go up to Jerusalem, and there to hold a solemn observance before the Lord. And why? Because in Jerusalem, and in Jerusalem only, could the temple-worship, which typified all the mysteries of redemption, be celebrated. Here only was the holy of holies, the ark and the cherubim, the tables of the covenant, and God's manifested presence.

The feast of the Passover was the greatest and most sacred of these pilgrimage-festivals. For its origin and observance see Ex. xii. Its symbolical and typical meaning is referred to by St. Paul (See 1 Cor. v. 7, 8): Christ is the true Paschal Lamb.

The feast of Pentecost (πεντηκοστος, fiftieth) was a great national harvest-home thanksgiving, in which a whole people went up with one accord to the house of God, to present to Him their tribute of thanks. It was the feast of wheat-harvest, in the month of June.

The third great feast,—*the feast of Tabernacles*,—commemorated the dwelling of the Israelites in tents in the desert, and their miraculous guidance and support through the wilderness. This feast was a festive and joyous autumn gathering held in October, after the gathering of the fruit-trees,—notably the vine and the olive (Deut. xvi. 13),—when the whole people left their houses, and took up their abode in tabernacles or booths made of boughs of palms, and other goodly trees. (Lev. xxiii. 39—43.) *

* See "The Three Great Feasts of Israel," by the Rev. Charles Hole.—*Sunday Magazine*, 1867 and 1869.

THE JEWISH SYNAGOGUE. (Acts xiii. 14.) As the temple at Jerusalem was the only sacred building in which the divinely-appointed worship might be offered, and all the mysteries of redemption shadowed forth in type and sacrifice by a Levitical priesthood, it became necessary that Jews living far away from the holy city should have some place of meeting where prayer might be offered, the Prophets read, and the law explained: in which, in fact, a subordinate kind of worship could be conducted. Hence arose the synagogue, although before the captivity and dispersion we do not hear of it as a regularly established institution.

The building bearing this name was an oblong chamber usually pointing towards Jerusalem. It contained a pulpit, the large wooden chest or ark, a holy repository for the roll of the law; but it had no altar, no sacrifice, and no priesthood. The men and women occupied separate seats.

The officers of the synagogue were the "ruler," taken frequently from a kind of college of "elders" (Presbyters or pastors), men of age and station, one of whom presided (Mark v. 22; Luke xiii. 14; Acts xiii. 15), who had a judicial authority over the members of the community (Luke xii. 11; xxi. 12; Matt. x. 17; Mark xiii. 9); and they possessed the power of excommunication. There was also the Shelîach (any elder, delegate, or spokesman), who conducted the worship, and a servant or deacon (Matt. v. 25; Luke iv. 20), who took care of the building, and acted as schoolmaster.

The order of worship was, first, the form of prayer and chanted Psalm; then lessons, one from the law and another from the Prophets (Acts xv. 21; Luke iv. 17), with an exposition by any rabbi present. (Luke iv. 20; Acts xiii. 15.) The days of worship were the second, fifth, and seventh. Our Lord officiated in the synagogue at Nazareth, reading the lesson and expounding (Luke iv. 16—27); and the Apostles went to the synagogues of Galilee with their Master. It was in the synagogues of the dispersion that Paul preached the Gospel.

The synagogue appears to have furnished, to some extent, the model for the organization of the Christian Church; and from it the term "Presbytery" was borrowed, as well as the discipline, including the sentence of excommunication and the offertory of the "Ecclesia" (Canon Norris). Rev. John Ayre, in *Bible Treasury*, also Buxtorf, "*De Synagogâ Judaicâ.*" Vitringa, "*De Synagogâ vetere,*" quoted by Norris.

The beautiful gate of the Temple (Acts iii. 2), made of Corinthian brass, measuring fifteen yards by eight, and of the finest workmanship, was erected by Herod the Great.

THE GREAT SANHEDRIM. (Acts vi. 12.) The great Sanhedrim, or Synedrion, was the highest ecclesiastical and civil tribunal of the Jewish nation. Its seventy-one members were selected from the foremost priests, the heads of tribes and families, and from the scribes or lawyers. The president was called Nasi, or Prince;

and the vice-president Ab-Beth-Din: *i.e.*, Father of the House of Judgment. To be elected to this great legal assembly, it was necessary to be a man of mark, both mentally and bodily,—to be skilled in the law and in science. It was laid down that the Senator must be a marriad man, with children of his own, that he might have a common sympathy with the husband and the father.

To be an expert in the law, required an education of no common kind for mathematics, natural history, medicine, astronomy; the history, geography, and language of Persia, Babylon, Greece, and Rome, were considered indispensable to the proper understanding of it, as well as a knowledge of the Greek, Latin, Aramaic, Syraic, and Hebrew languages. (See Dr. Emanuel Deutsch's art., "The Talmud," *Quarterly Review*, Oct., 1867.)

Whether the Sanhedrim had the power of life and death after Judæa became a Roman province, is a question that has been much debated. Briefly the controversy stands something as follows. Those who answer the question in the negative, hold that the reply of the Jews to Pilate (John xviii. 31), "It is not lawful for us to put any man to death," is conclusive. On the other side, it is argued that if this be so, Pilate's words, "Take ye Him and judge Him according to your law," would be a taunt, and the martyrdom of Stephen a defiance of Roman authority. It is more natural to suppose that Pilate was speaking seriously. Augustine and Chrysostom understood

the Jews to mean, "It is not lawful for us to put any one to death at this holy festival."

The following passages are cited as seeming to imply the power: John v. 18; vii. 32—51; viii. 5, 7, 59; xi. 53; xii. 10.

Paul was being tried by the Sanhedrim for profaning the temple when the Roman soldiers took him away, and the Roman lawyer Tertullus complains (Acts xxiv. 6) that Lysias had prevented judgment according to the Jewish law, which meant death. (Acts xxvi. 31.) Paul, alluding to his persecution of the Christians, says (Acts xxvi. 10), "And when they were put to death, I gave my vote against them."

Canon Norris ("Key to the Acts of the Apostles") considers the case of Stephen to be "the crowning proof that the Sanhedrim had the power" of inflicting death-punishment subject to the *veto* of the Roman Procurator; but he thinks that on the whole, the safest conclusion is Dean Milman's,—"that the power of the Sanhedrim, at this period of political change and confusion, on this as well as on other points, was altogether undefined."

The hall Gazith, or the stone chamber, partly within the temple court, was the room in which the judges composing this august tribunal usually assembled.

THE SYNAGOGUE OF THE LIBERTINES. (Acts vi. 9.) The *Libertines* were freed men; that is, emancipated Jewish slaves from Rome. These, together with the

Jews of Cyrene, of Alexandria, of Cilicia, and the Roman pro-consular province of Asia, were the most prominent "Grecian" or "Hellenistic" Jews, or Jews of the Dispersion. (See Professor Plumptre's *Biblical Studies.*)

GRECIANS, GREEKS, AND HEBREWS. (Acts vi. 1.) The *Grecians* of the English New Testament are identical with the Hellenists of the Greek Testament; and the term indicates the Greek-speaking foreign Jews, or Jews of the Dispersion.

The term *Greeks* signifies either natives of Greece or Gentiles merely who spoke the Greek language. These might or might not be proselytes to Judaism or converts to Christianity.

By *Hebrews* are intended home Jews, or Jews born and brought up in the Holy Land.

STEPHEN'S PRAYER. (Acts vii. 60.) The sentiment attributed to Augustine, though the authorship is questionable, that the Church owes Paul to the prayer of Stephen ("*Si Martyr Stephanus non sic orasset Ecclesia Paulum hodie non haberet:*" "If Stephen had not prayed, the Church would have lost Paul"), is as Scriptural as it is poetically beautiful.

LETTERS TO DAMASCUS. (Acts ix. 2.) Damascus, the second city of the Roman province of Syria, was entirely independent of Judæa. How, then, it may be asked, could either the High Priest or Sanhedrim exercise any authority over the Jews in Damascus? The reason appears to be that the decrees of Julius

Cæsar granted to Hyrcanus and his successors this power. (Norris on Biscoe.)

Damascus (Acts ix. 2), a famous city of Syria, is beautifully situated in the midst of a fertile plain at the eastern base of the Anti-libanus. It is the oldest city in the world, and though it flourished in the times of the earliest patriarchs, it is still the head of Syria. Its mercantile greatness is noted by Ezekiel. (Ezek. xxvii. 16, 18.) Damascus, at the present time, under Turkish rule, is supposed to contain 140,000 inhabitants, of whom 12,000 are Christians, and an equal number Jews. *Dr. Stanley* refers to it at p. 410 of his "Sinai and Palestine."

"It is hard for thee to kick against the pricks." (Acts ix. 5.) The prick, or goad, a sharp-pointed stick used for driving cattle.

Saul's Vision before Damascus. (Acts ix) That Saul really saw the Lord Jesus, is positively asserted in several passages. (See 1 Cor. ix. 1—17; xv. 8; xxii. 14.)

The Apostle Paul. (Acts vii. 58, etc.) The great Apostle of the Gentiles is the central figure in the Acts of the Apostles; and St. Luke, in his condensed and graphic narrative, sketches rapidly the chief events in his remarkable career. In Conybeare and Howson's elaborate work, not only "the life of St. Paul," but the times in which he lived, are brought vividly before the reader. His fiery zeal, his conversion

and apostolic labours, his persecutions, journeys, shipwreck, imprisonments, trials, and final martyrdom, are all drawn with a master's hand.

Paul was a pure Hebrew of the tribe of Benjamin, born at Tarsus in Cilicia, and by birth a free Roman citizen; but he was educated at Jerusalem, under the celebrated Gamaliel, and probably he became a member of the Sanhedrim, for when the disciples of Jesus were condemned to death he gave his vote against them. (Acts xxvi. 10.) He witnessed the execution of St. Stephen, and persecuted the Christians until his miraculous conversion. (Acts ix.) After a time follow his three great missionary or apostolic journeys, in which he founded many Gentile Churches, and carried the Gospel into Europe. His untiring energy lasted to the end of his life, and in prison he wrote many of those famous Epistles in which the love of Christ, faith in Christ, the atonement of Christ, and salvation by Christ, were his favourite themes.

St. Luke's narrative ceases during Paul's first imprisonment at Rome, and consequently his subsequent history is uncertain and open to controversy. Evidence points to the conclusion (which, however, has been disputed) that he was acquitted at his first trial, released from his imprisonment at Rome; that after various journeys and labours he was again arrested, and finally condemned and executed for teaching a new religion contrary to Roman law.

His martyrdom is believed to have taken place in May or June, 68, as the Emperor Nero died miserably

in the middle of June. Paul's Roman citizenship saved him from that death of torture and ignomy which in these cruel times fell to the lot of many of the Christians. According to the universal tradition, he was decapitated outside the city walls, on the road to Ostia, the port of Rome. (Conybeare and Howson: see also "The Age of St. Paul," by the Bishop of London.)

GOVERNMENT OF JUDÆA AT AND ABOUT THE TIME OF JESUS CHRIST AND HIS APOSTLES. The Jews, after being subject to the Persians, the Kings of Egypt, and the Kings of Syria, regained their independence under the Asmonæan dynasty; but B.C. 63, Pompey the Great, who in the year B.C. 65 had reduced Syria to a Roman province, besieged and took Jerusalem, and Judæa became tributary to the Romans, though it was still governed by the Maccabean princes.

The last of these was conquered and deposed by Herod the Great, B.C. 37, who had been appointed King of Judæa by Julius Cæsar, B.C. 40. He restored and enlarged the temple, B.C. 17; and in the thirty-sixth year of his reign, Augustus being Emperor of Rome, Jesus Christ was born.

Archelaus, a son of Herod, who succeeded his father, was deposed by the Romans A.D. 6, and Judæa became a Roman province, governed by a Roman Procurator, subordinate to the Proprætor or Governor of Syria.

Thus, in the Gospel narrative of the ministry of

Jesus Christ, we meet with "the usual features of a Roman province,—the prætorium (John xvii. 28), the publicans (Luke iii. 12; xix. 2), the tribute-money (Matt. xxii. 13), Roman soldiers and centurions, Cæsar the only King (John xix. 15), and the appeal to Cæsar."

At this time Herod Antipas, a son of Herod, ruled Galilee under the Romans, with the title of Tetrarch. This was the Herod who mocked the Lord. (Luke xxiii. 11.)

In A.D. 41 Judæa again had a King in the person of Herod Agrippa I., grandson of Herod the Great; and Judæa was again for a brief period a monarchy under the protectorate of Rome; but his reign of three years was only "an interpolation in the long series of Roman Procurators who ruled Judæa in subordination to the Governors of Syria, from the death of Herod the Great to the final destruction of Jerusalem."* Thus Judæa was twice a monarchy, and at different times under the direct and indirect government of the Romans.

SECONDARY CAUSES THAT FAVOURED THE PROPAGATION OF THE GOSPEL AMONGST THE GENTILES. It was no doubt God's purpose that the Gentiles should readily receive the Gospel, but He generally works by secondary causes; and in this instance these have been traced to three in particular: viz.,—

(1) The powerful organization of the Roman Empire.

(2) The spread of the Greek language.

* Conybeare and Howson.

(3) The dispersion of the Jews, and the influence of their teaching upon the Gentiles.

All the countries of the civilized world were welded together by the Roman power, and formed a part of the Roman Empire. They had thus a common organization, which facilitated travelling and the communication of ideas.

Greek, the richest and most delicate of languages, had come into general use for social intercourse, and was an excellent medium both for preserving and propagating doctrine. The Jews were dispersed throughout the Empire, and all the large cities were full of them. They admitted the Gentiles freely to their synagogues, and thus the people amongst whom they settled became acquainted with the Jewish Scriptures. Hence arose amongst them, says Canon Norris, an "anxious expectation of some great Deliverer who should arise in the East, and should deliver them from that profound despondency of human affairs which seems at this time to have brooded like a curse over the whole Roman Empire. Numbers, too, he (the Apostle Paul) found in every city who had thus been impelled to a diligent study of those Scriptures which every Sabbath were read and expounded in the Jewish synagogues. And thus by the overruling providence of God, the Gentile world had, by the ministry of the synagogues of the Dispersion, been marvellously prepared to receive the Gospel of Christ."

PROSELYTES. (Acts ii. 10, etc.) A way was always

open for the Gentiles to partake of the privileges of the Divine covenant; and accordingly we read of proselytes amongst the Jews. (Acts ii. 5; ix. 11; vi. 5.) They were, as is generally supposed, of two classes: viz., proselytes of the gate, and proselytes of righteousness. The latter alone were circumcised and incorporated into the Jewish Church.

HERESIES IN THE PRIMITIVE CHURCH. (Acts xv., etc) In the Primitive Church there were two principles at work, either of which, if left alone, would have destroyed all true Christianity. The one of Jewish origin was of a bigoted, exclusive, and superstitious tendency; the other was the pseudo-philosophic, or rationalising element of Grecian origin.

Until the Catholicity of the Church was fully established, the chief danger arose from the former of these,—from the Judaisers. They wished to impose the whole law of Moses, and especially they insisted upon circumcision, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." They received a check, and only a check, by the decision of the Council of Jerusalem, for they were long engaged in a desperate struggle to destroy the influence of the Apostle Paul, who had indignantly exclaimed, "If ye be circumcised, Christ shall profit you nothing."*

* For a full account of the divisions and heresies of the Primitive Church, see ch. xiii. Conybeare and Howson's "Life of St. Paul."

DÆMONS AND DEMONIACS OF THE NEW TESTAMENT. (Acts xvi.; xix.) In direct antagonism to the kingdom of Christ, is the kingdom of Satan; but that such a kingdom exists,—that a wicked spiritual agency has been and is at work side by side with a righteous spiritual agency,—is a fact clearly revealed in Scripture, and abundantly confirmed by experience.

In the Acts of the Apostles, as well as previously in the Gospels, we have many instances of the two coming into collision, but always to the confusion of the powers of darkness. (Acts xvi.; xix.)

It has been argued by some expositors, in reference to the demoniacs of the New Testament, that Scripture is to be interpreted symbolically, and not literally, —that Jesus merely accommodated Himself to the opinions and superstitions of the age, which it was no part of His mission to expose; but if words have any meaning, and Scripture any authority, then, in the opinion of the most eminent Biblical scholars and critics, the Gospel accounts of demoniacs and dæmons must be taken in its literal meaning, and as actual fact.

The late Dean Alford (see his Greek Testament note on Matt. viii. 22) says, "The Gospel narratives are distinctly pledged to the historic truth of these occurrences (demoniacal possession). Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position with the discrepancies in details so frequent between the Evangelists; but they form part of that general groundwork in

which all agree." Dean Trench takes the literal view in his work on the miracles (p. 153); Bishop Ellicott, in his "Historical Lectures on the Life of Christ" (p. 163); Rev. John Ayre, in the "Bible Treasury." Dr. Howson, in Conybeare and Howson's "Life of St. Paul" (ch. ix.) remarks, "We are content to express our belief that in the demoniacs of the New Testament allusion is really made to personal spirits who exercised power for evil purposes on the human will. The unregenerate world is represented to us in Scripture as a realm of darkness, in which the invisible agents of wickedness are permitted to hold sway, under conditions and limitations which we are not able to define. The degrees and modes in which their presence is made visibly apparent, may vary widely in different countries and in different ages. In the time of Jesus Christ and His Apostles, we are justified in saying that their workings in one particular mode were made peculiarly manifest. As it was in the life of our great Master, so it was in that of His immediate followers. The dæmons recognized Jesus as 'the Holy One of God;' and they recognized His Apostles as the 'bondsmen of the most high God, who preach the way of salvation.' Jesus cast out dæmons, and by virtue of the power which He gave, the Apostles were able to do in His name what He did in His own."

In the art. "Demoniacs" in Dr. Kitto's "Cyclopœdia of Biblical Literature," both views are fully stated.

THE KINGDOM OF CHRIST. (Acts i. 6.) There are two streams of prophecy, which, taking their rise in the fifteenth verse of the third chapter of Genesis, run through both the Old and the New Testament. The one refers to the first advent of the Messiah,—to His humiliation, sufferings, and death. The other to His second advent in glory, and the establishment of His kingdom upon earth,—the earth that He has redeemed, and which it is His purpose not to annihilate, but to renew.

The Prophets testified not only of the sufferings of Christ, but also of the glory that should follow. (1 Peter i. 11. Compare Isa. ix., xi., xl., lxi., and lxii.; Joel ii.; Matt. iii. and iv.)

The Jews, at the time of Christ's first advent, were not wrong in their expectation of the kingdom (Acts i. 6) and glory of Messiah: but they overlooked His previous humiliation,—that He would redeem the world and atone for sin, before He could sit upon the throne of His father David. That He was to be their King, and that of His kingdom there would be no end, is testified to by Prophets, Apostles, and Evangelists. (Isa. ix. 7; Jer. xxxiii. 14—26.) The sweet psalmist of Israel sang of the kingdom of Christ. It is the very keynote of his music; now mournful at its delay,—now exultant and jubilant—a joyful anthem of praise that the Lord cometh to rule over the earth, to give it rest and deliverance, and to bring in a kingdom of everlasting righteousness and peace! In the New Testament it is as plainly promised. The

words of the angel to the Virgin Mary are of no uncertain import. (See Luke i. 32, 33.)

At the first advent of Messiah His heel was wounded by the enemy; but at His second advent the serpent's head will be bruised, and he and his works destroyed. Sin, sorrow, pain, death, and the curse, will be taken away, and the world brought back to God for ever; Christ reigning over all, and God all in all.

THE TITLES OF THE ROMAN GOVERNORS OF PROVINCES. (Acts xxiii. 24, etc.) The provinces of the Roman Empire were of two distinct classes: viz.,—

(1) Those governed by the Roman Senate and people, in which military rule was not necessary to secure order, and to which civil governors were appointed.

(2) Those immediately under the Emperor,—the provinces of Cæsar,—in which the Roman legions maintained the authority of Rome; and military governors,—representatives or commissioners of the Emperor,—carried on the administration in his name.

A governor of an imperial province was called a proprætor, or more properly a legatus. Under him were procurators, or high stewards, governors of subordinate imperial provinces or districts. The governor of a senatorial province had the title of proconsul.

In the English New Testament the vague term deputy is used for proconsul. (Acts xiii. 7; xviii. 12; xix. 38.) Pilate, Felix, and Festus were procurators

of Judæa, which was subordinate to the great imperial province of Syria.

In the Acts of the Apostles St. Luke has observed these distinctions with great accuracy, although the changes that frequently took place, and the transference of provinces from the Senate to the Emperor, or *vice versâ*, made it difficult to do so.

MARS' HILL, OR HILL OF AREOPAGUS (Acts xvii.), was the most suitable spot in Athens for the consideration of weighty or religious questions. Here the highest court of jurisdiction had held its sittings from time immemorial, and here the most important causes had been decided. A flight of stone steps led from the Agora to the summit of the hill, on which were seats for the judges,—the Areopagites,—in the open air, and cut in the solid rock.

THE OPENING SENTENCE OF PAUL'S SPEECH AT ATHENS (Acts xvii.) The allusion, "too superstitious," of the authorized version, conveys altogether a wrong meaning, and entirely destroys the courtesy of Paul's address. The words rendered "too superstitious" should have been translated "scrupulously religious," and were spoken by way of compliment.

"WE ARE HIS OFFSPRING" (Acts xvii.), is a quotation from Aratus, a Greek poet born in Cilicia, about B.C. 300. The words occur in a passage which has been translated as follows:—

"He animates the mart and crowded way,
The restless ocean and the sheltered bay;
Doth care perplex? is lowering danger nigh?
We are His offspring, and to Jove we fly."

Nearly the same words occur in Cleanthes:—

"Hail, O Zeus! for to Thee should each mortal voice be uplifted;
Offspring are we, too, of Thine,—we, and all that is mortal around us."

THE TEMPLE OF DIANA AT EPHESUS. (Acts xix.) While the writings of the Apostle Paul are still the living oracles of the Church, the temple of Diana at Ephesus, the wonder of the world in the time of the Apostle, has not one stone left upon another, and the very site is a matter of dispute. Its magnificent columns of green jasper were applied to a nobler use, as pillars in the Church of St. Sophia, now the Grand Mosque of Constantinople; and its most beautiful marbles embellished the Cathedrals of Byzantium and Italy. The worship of Diana at Ephesus (a Greek city on Asiatic soil), was a mixture of Oriental superstition and Hellenic rites. The image of the goddess (a block of wood rudely carved into a female figure) bore less resemblance to the graceful and symmetrical statues of Greece than to the grotesque idols of India; but the temple in which it received the homage of all Asia was a splendid edifice in the Ionic style, 425 feet

by 220, according to Pliny. Its 127 shafts of marble, each 60 feet high, were the gifts of Kings.

THE TOWN CLERK (Acts xix.), recorder or keeper of the Archives, was a magistrate of very high position.

THE CHIEFS OF ASIA (Acts xix.),—the Asiarchs,—who dissuaded Paul from venturing into the theatre, were officers of high rank,—honorary dignitaries,—appointed to preside over the annual games; and at the same time the proconsuls or deputies were holding an assize in the city.

THE ASIA OF THE ACTS. (Acts vi. 9; xix. 10.) The Asia of the Acts is the Roman province, so-called, which lay on the shores of the Ionian Sea, and included Mysia, Lydia, and Caria (the western part of Asia Minor), of which Ephesus was the capital. Asia was a senatorial province, and consequently governed by a proconsul.

"WEAK BRETHREN." (Acts xxi. 20.) The "weak brethren" of Rom. xiv. 1, 2; Rom. xv. 1; 1 Cor. viii. 7; ix. 22; and who are doubtless referred to, but not exclusively so, in Acts xxi. 20, must be distinguished from the violent and bigoted Judaisers. They were neither factious nor schismatic, but failed to understand the liberty with which Christ had made them free. To the conscientious scruples of these Jewish converts, St. Paul ever manifested the greatest tenderness and sympathy. He is very careful not to put a stumbling-block in their way, and he warns

others not to do so; for he says, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." (1 Cor. viii. 18.) "Destroy not him with thy meat for whom Christ died." (Rom. xiv. 18.)

THE VOW OF THE NAZARITE. (Acts xxi. 23.) Amongst the Jews this vow was undertaken by those who because of some deliverance or favour received, dedicated themselves to God for a stated time, during which they abstained from wine, and allowed their hair to grow. At the termination of the customary period of thirty days, the Nazarite went to the temple with certain offerings, when his hair was cut off and burnt upon the altar. (See Num. vi. 2—5, 13—18.)

CÆSAREA (Acts xxiii. 23, etc.), a once famous city of Palestine, on the Mediterranean sea-coast, and about seventy miles from Jerusalem. Cæsarea was built by Herod the Great in honour of Augustus Cæsar, and the Kings of the Herodian family made it their place of residence.

At the time of the narrative in the Acts, Cæsarea was a city of sumptuous palaces. Though a Jewish town, its connection with Rome and the Emperors was very close, and it may be regarded as the Roman capital of Judæa. The Roman procurators lived in it, here the Roman soldiers had their head-quarters; and the most notable object in approaching it from the sea, was a temple dedicated to Cæsar, containing statues of Cæsar and of Rome. Dr. Thomson believes

(see "The Land and the Book") that Josephus has greatly exaggerated the extent of the harbour.

The magnificent city of Herod, with its palaces, temple, shops, and Imperial grandeur, has long since disappeared, and a few ruins of its harbour alone are left as a memorial of its ancient glory.

PROPHETS OF THE PRIMITIVE CHURCH. (Acts xxi. 10.) A study of the inner life of the Apostolic Church, separated as it is from us by a long vista of centuries, reveals features that are now very much forgotten or misunderstood. The prophets of the Primitive Church, seen through the mists of ages, are to us very shadowy and indistinct; but, "strange as it may seem, there were in that age some hundreds, it may be thousands of men as truly inspired as Isaiah or Jeremiah had been, as St. Peter and St. Paul were then, speaking words that were as truly as any that were ever spoken, inspired words of God, and yet of most of them all record has vanished. Their voices smote the air, and did their work, and died away, and we catch but the faintest echoes of them. Their words were written on the sand, and the advancing waves of time have washed away all, or nearly all traces of what was once as awful as the hand-writing on the wall."

There were, then, in the times of the Apostles, a body of men on whom the gift of prophecy was bestowed for the benefit of the Church. (See Acts ii. 17, 18; viii. 17; xix. 6; x. 14—46; xi. 15—28; xxi.

8—10; 1 Tim. vi. 11; 1 Thess. v. 20; 1 Cor. xii. and xiv.; Rom. xii. 6; Eph. iv. 11.)

The nature of the gift requires some consideration.

(1) It was sometimes predictive, but it included much more than a power of foretelling what would happen at some future time. The New Testament prophet, inspired by the Divine Word,—the spokesman of God,—disclosed the secrets of men's hearts; so that they fell down and worshipped God. (1 Cor. xiv. 24, 25; Acts v. 4.) By them God separated men to various ministries. (Acts xiii. 2; 1 Tim. 1—18.)

(2) Predictive power was given to the prophets to warn of danger, and prepare the Church to meet it. (Acts xi. 27—30; xxi. 4—14; xx. 23.) These warnings refer to the latter times as well as to the early years of Christianity. The prophets predicted at the time of the end a period of apostasy, lawlessness, and unbelief (2 Thess. ii. 3; 1 Tim. iv. 1; 2 Peter iii. 3), to be followed by the glory of the kingdom.

There were, however, many false prophets speaking with a counterfeit, or even dæmoniac inspiration, as Christ predicted. (Matt. vii. 15; xxiv. 11. See 1 Cor. xii. 3; 1 Tim. iv. 1.) St. Paul declared that those who prophesied must speak "according to the proportion or analogy of faith." They were to be tested. (1 Cor. xiv. 29.) See an art. "Prophets of the New Testament," by Professor Plumptre,* from which this note has been principally derived.

* *Good Words*. March, 1865.

Supposed Dates of St. Paul's Epistles.

	A.D.
St. Paul writes 1 Thess., at Corinth . .	52
„ „ 2 „ „ .	53
„ „ 1 Cor., at Ephesus (spring) .	57
„ „ 2 „ in Macedonia (autumn)	57
„ „ Galatians, at Corinth (winter) .	57
„ „ Romans „ (spring)	58
„ „ Philemon, at Rome „	62
„ „ Colossians „ „	62
„ „ Ephesians „ „	62
„ „ Philippians „ (autumn)	62
„ „ 1 Tim., from Macedonia (summer)	67
„ „ Titus, from Ephesus (autumn) .	67
„ „ 2 Tim., in prison at Rome (spring)	68

Chronology of the Acts.

The chronology of the Acts can only be stated approximately. The two leading dates are the death of Herod Agrippa I., A.D. 44; and the re-call of Felix, A.D. 60. The others must be arrived at inductively. The principal are—

	A.D.
Stephen's martyrdom . . .	36
Saul's conversion . . .	36
Peter's visit to Cornelius . . .	40
Herod Agrippa I. becomes King of Judæa	41
He kills James, and puts Peter in prison .	44
First missionary journey of St. Paul and Barnabas	46

	A.D.
Return to Antioch . . .	48
Council at Jerusalem . . .	50
Paul begins his second missionary journey with Silas	51
Paul preaches at Athens . .	52
Paul begins his third missionary tour, and arrives at Ephesus	54
Leaves Ephesus for Macedonia . .	57
He is arrested at Jerusalem (May) . .	58
Two years imprisonment at Cæsarea, to .	60
Sent to Rome (autumn) . . .	60
Arrives at Rome (spring) . .	61
Two years in confinement at Rome, and writes his Epistles to the Ephesians, Colossians, Philemon, and Philippians	61
First trial and acquittal . .	63
Paul again in prison in Rome, writes 2 Timothy	68
Martyrdom of St. Paul at Rome (May or June)	68

DESTRUCTION OF JERUSALEM BY TITUS, A.D. 70. As Jesus beheld Jerusalem for the last time from the slopes of Olivet,—beautiful for situation, the joy of the whole earth; "the temple, rich with the six-and-forty years of Herod's restoration, lighted up with the glory of the setting sun,"—He uttered that pathetic lament which for 1,800 years has appealed in vain to the children of Abraham: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered

thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37; Luke xix. 42.) The narrative of the Acts of the Apostles, and all subsequent history, show that the Jews, as a nation, did not repent of having killed the Lord of life and glory. They did not believe in Jesus as the Messiah. Their cry still was, "His blood be on us and on our children." And so our Lord's mournful prophecy (Luke xix. 43, 44) was fulfilled in due season.

Thirty-seven years after the crucifixion, the Roman army (the army of vengeance) was swooping down upon the devoted city, and the national calamities of the Jews culminated in the destruction of Jerusalem by Titus, A.D. 70.

For some years after the Romans were virtually masters of the country the Jews had not much to complain of; but when Caligula became Emperor, evil days were at hand. Disregarding their national hatred of idolatry, he ordered the Proprætor of Syria to place a gilded statue of himself in the Holy of Holies at Jerusalem; and though his assassination gave the Jews a little breathing-time, the storm was still gathering that was to shatter their national life.

Claudius Felix (who trembled as Paul reasoned of righteousness, temperance, and judgment to come) did much to goad the Jews to rebellion. His government was criminal to the last degree. It was the reign of lawlessness. Portius Festus governed both justly and kindly, but he died during his term of

office, and his successor Albinus was a fit representative of his Imperial master Nero. But even he was good compared with the next Procurator of Judæa, Gessius Florus, who with his immediate superior, Cestus Gallus, the Proprætor of Syria, heaped insults and injuries upon the miserable people whom God had given up to their enemies.*

Amongst the Jews themselves, the violent and fanatical got the upper hand: there was utter disunion, and factions fought madly with each other. The fortress of Antonia was stormed and taken, and the victors treacherously put the Roman garrison to the sword. The Jews rose everywhere; they defeated the Romans under Cestus. And now the Roman policy became simply one of extirpation. Titus came with his legions, to fulfil our Lord's prophecy (Luke xix. 43, 44), to lay siege to the holy city. He cast a trench about it, and kept it in on every side. The sword of the enemy was merciful compared with the tortures of famine that were then endured. "Between the 14th of April (when the siege began) and the 1st of July, it is said that 115,000 bodies had been buried in the city at the public expense; and the Roman

* "As one example out of many, in one day 3,600 unoffending men, women, and children were slaughtered without warning in the streets of Jerusalem; while there was an attempt to plunder the sacred treasury of the temple in the confusion that ensued." (See "The History of the Fall of Jerusalem," by the Archbishop of Canterbury.)

General wept as he saw the misery, calling heaven to witness that not his enmity, but the madness of the Jews themselves was the cause of these unheard-of sufferings." *

The destruction of the temple and the greater part of the city took place the latter end of July. Titus wished to save that magnificent structure, but it was set on fire, and perished in the common ruin. The Romans stormed the last stronghold Sept. 7th, and Jerusalem was indeed "laid even with the ground." Her children looked in vain, and to the last, for their Messiah. He had been in their midst, and they knew not the time of their visitation. Amid the mass of ruins "a portion of the western wall and three great towers were left standing, to shelter the Roman soldiers." †

* The Archbishop of Canterbury's "Fall of Jerusalem," 1869. See Also Dean Milman's "History of the Jews."

† See "The History of the Fall of Jerusalem," by the Archbishop of Canterbury.

LONDON: WILLIAM HUNT AND COMPANY,
HOLLES STREET, CAVENDISH SQUARE; AND
ALDINE CHAMBERS, PATERNOSTER ROW.

SELECTION FROM THE

NEW PUBLICATIONS

OF

WILLIAM HUNT AND COMPANY,

Holles Street, Cavendish Square; and Aldine Chambers, Paternoster Row.

Narratives.

Life in the Ghetto;

or, the Jewish Physician. By the Author of "Broad Shadows in Life's Pathway," and uniform in size. 5s.

Carrying Things to Extremes.

By the Author of "Copsley Annals." Square 16mo., cloth, gilt edges. 1s.

Reminisences of a Clergyman during a Ministry of

Forty Years in a Country Parish. By the Rev. Robert Grant, B.C.L., Prebendary of Salisbury Cathedral, Fellow of Winchester College, and Vicar of Bradford Abbes.

A Fifth Edition of The Man with the Book;

or, the Results of Bible Agency. By J. Weylland, Author of The "Standard of the Cross in the Champ-de-Mars." With Introduction by the Earl of Shaftesbury. Crown 8vo. Illustrated. 3s. 6d.

Irish Priests and English Landlords.

By the late Rev. George Brittaine, M.A., Rector of Kilcommack, Co. Longford. A new edition, revised and corrected by the Rev. Henry Seddall, B.A., Rector of Dunany, Co. Louth; author of "Historical Sketches of Romanism," "Malta, Past and Present," etc. With Engravings. 3s. 6d.

The Home of Poverty Made Rich.

A volume of Interest specially adapted for Mothers' Meetings. By Mrs. Best, author of "Tracts on the Parables," etc. Second Edition. F'cap 8vo., with Frontispiece. 2s. 6d. Limp cloth, 1s. 6d.

Clear Shining.

A Memoir of Gertrude Mary Acklom. By her Mother. With Introduction by the Author of "Memorials of Captain Hedley Vicars." Second edition, with Portrait. Extra cloth, 1s. 6d.; limp, 1s.

Always in a Muddle.

A Simple Story. By M. F., Author of "The Confirmation Class," "Ben Wentworth's Revenge," etc. Limp cloth. 1s.

Poetry.

Sunshine and Shadow.

Poems by Jennette Threlfall. With Introduction by the Lord Bishop of Lincoln. Small post 8vo. 5s.

Voices from Silent Teachers;

or, Wayside Wisdom for Wayfarers. By the Author of "Hymns for the Household of Faith." With Introduction by Mrs. Sewell. 3s. 6d.

Books for the Young.

The Child's Acts of the Apostles.

A Narrative and Commentary, written in simple language for the little ones. With Notes for the use of Teachers. With Introduction by the Right Rev. Bishop Anderson. 18mo., cloth. 3s.

Stories from Memel.

Dedicated to the Young. By Mrs. Agnes de Havilland (née Molesworth.) With six Illustrations, from designs by Walter Crane. Square 18mo., extra cloth. 1s. 6d.

Bertie Miller.

A Tale for Children. By Leslie Gore. 2s.

Pleasant Sundays with my Children;

or, "Here a Little and There a Little." Familiar Conversations on the Animals, Birds, Insects, Reptiles, Fishes, Flowers, Trees, and Precious Stones, of the Bible. By the Author of "Ethel Woodville," etc. With many Illustrations. New Edition. In F'cap 8vo., extra cloth, gilt edges. 5s.

Living Jewels.

Diversity of Christian Character, suggested by Precious Stones, with Biographical Examples. By A. L. O. E. With Illustrations. Small post 8vo. 2s. 6d.

The Unseen Guide;

or, Stories and Allegories to Illustrate the Fruits of the Spirit. By M. and E. B. With twelve Illustrations by the Brothers Dalziel. Small 4to., emblematic cloth. Second edition; with Introduction by Miss Charlesworth, author of "Ministering Children." 3s. 6d.

"Safe for Ever."

Reminiscences of the Life of Alfred Stowell Godfrey. By his Mother. With an Introduction by the Rev. C. J. Goodhart. M.A., Rector of Wetherden, Suffolk. 18mo. Extra cloth. 1s. 6d.

Works on Holy Scripture.

Suggestive Readings on the Gospel of St. John.

With Copious Notes and References. By Mrs. Hamilton, Author of "Suggestive Readings on St. Luke," "The Covenant of Grace," etc. 2s. 6d.

Suggestive Readings with my Sunday-school Teachers on the Gospel of St. Luke.

With Copious Notes and References. By a Clergyman's Wife. Post 8vo. 2s.

WILLIAM HUNT AND COMPANY,

Simple Readings on the Gospels.

Arranged in Daily Portions for the use of Families and Schools. Compiled from the Works of the Rev. J. C. Ryle, M.A., Rev. Albert Barnes, and other Expository writers. By A. S. F. In one vol., extra cloth, 7s.; or Vol. I., 3s. 6d.; Vol. II., 4s.

Seasons of Sickness and Sorrow.

Short Sermons for Sick Rooms.

In very large type. By the Rev. Josiah Bateman, M.A., Vicar of Margate, Hon. Canon of Canterbury, and Rural Dean; Author of "The Life of Henry Venn Elliott, of Brighton," etc. Crown 8vo., limp cloth, extra, 2s.; extra cloth, gilt edges, 2s. 6d.

Sun-Glints in the Wilderness.

Our Lord's Temptation, and other subjects. By the Rev. Hugh Macmillan, LL.D., Author of "Bible Teachings in Nature." Crown 8vo. 4s. 6d.

A Third Edition of Trust in Trial:

or, Lessons of Peace in the School of Affliction. Meditations, with Prayers and Hymns for the Sick and Suffering. By the Rev. W. O. Purton, B.A., Rector of Kingston-on-Sea. F'cap 8vo. Cloth, 1s. 6d.; extra cloth, 2s.

BY THE SAME AUTHOR.

Songs in Suffering.

The Voice of Trust and Praise in Sickness and Sorrow. Hymns for the Season of Affliction. Collected and arranged. With Original Hymns. Extra cloth, red edges, 3s.; gilt edges, 3s. 6d.

Hymn Book for the Sick.

In large type, with texts of Scripture. Limp cloth, 1s.; paper, 6d.

Doctrinal and Practical.

Lay Preaching.

A Divinely-appointed part of Christian Ministry. By John Purcell Fitzgerald, M.A. Crown 8vo. Extra cloth, 3s.

The Track of the Light;

or, Christ's Footsteps Followed. By the Rev. J. George Bullock, M.A., Rector of St. Runwald's, Colchester. Extra cloth, 2s.

The History of Elisha the Prophet.

Read in the light of our own day. By the Rev. Dr. Edersheim. Crown 8vo. 3s. 6d.

BY THE SAME AUTHOR.

The Golden Diary of Heart Converse with

Jesus in the Book of Psalms. Arranged in Fifty-two Meditations, for each Sunday in the Year. Square 16mo., extra binding. 3s. 6d.

Thoughts on the Christian Life;

or, Leaves from Letters. By the late Hetty Bowman, author of "Christian Daily Life," etc. With Introduction by Mrs. Gordon, author of "The Home Life of Sir David Brewster," etc. Crown 8vo. 3s. 6d.

Hearts made Glad and Homes made Happy.

Sketches of Subjects for Mothers' Meetings and Fathers' Classes. Post 8vo. Extra cloth. 3s. 6d.

The Nature and Evidences of Regeneration.

By the Rev. George Townshend Fox, M.A., Vicar of St. Nicholas, Durham. With an Introduction by the Rev. Octavius Winslow, D.D. Square 18mo. Limp cloth, red edges, 1s. 9d. Extra cloth, gilt edges, 2s. 6d.

WILLIAM HUNT AND COMPANY,

Do You Mean what You Say?

A Question for those who Pray, "Thy will be done on earth, as it is in heaven." On the neglect of Family Prayer. By the Writer of "The Three Houses," "Present and Afterwards," etc. With four full-page Engravings. Fancy cover, 6d; extra cloth, 1s.

Thoughts on the Life Hereafter;

or, the Many Mansions in my Father's House. Extra cloth boards. 1s. 6d.

Christian Experience:

or, Words of Loving Counsel and Sympathy. Selected from the Remains of the late Mrs. Mary Winslow. Edited by her Son, Rev. Octavius Winslow, D.D. Small 8vo. 3s.

"For Me and my House."

A Manual of Devotions for Family Use. With a short Series of Prayers in Scriptural Language, selected from the Book of the Psalms of David. By the Rev. A. R. Ludlow, M.A., formerly of Oriel College. F'cap 8vo. 1s. 6d.

The Religion of Redemption;

or, the Doctrine of Man's Ruin and Christ's Salvation, Defined and Defended. A Contribution to the Preliminaries of Christian Apology. By R. W. Monsell, B.A., late Pastor of the Free Church, Neufchatel, Switzerland. 1 vol., 8vo. 10s.

The Finding of the Saviour in the Temple.

An Exposition of Luke ii. 46—51. Based upon, and explanatory of, Holman Hunt's great Sacred Picture. By the Rev. Richard Glover, M.A., Vicar of St. Luke's, West Holloway. Crown 8vo., 4s.; gilt edges, 4s. 6d.

Our Father.

A Word of Encouraging Remembrance for the Children of God. By the author of "Thoughts on Conversion." With an Introduction by the Rev. A. Hewlett, D.D., Vicar of Astley, near Manchester. Second edition. Cloth extra, bevelled boards. 3s.

HOLLES STREET, CAVENDISH SQUARE.

A Pastor's Last Words.

Six Sermons on Sanctification, Christ's Peace, David's Righteous Branch, the Incarnation, Christ in His Present Work, and the Heaven Descended City. Preached in the Chapel of St. Aidan's College, Birkenhead. By the Rev. Joseph Baylee, D.D. Post 8vo., limp cloth. 2s. 6d.

Within the Veil;

or, Suggestions for daily Prayer. By the Rev. Charles G. Baskerville, B.A., late Chaplain of the Bath Penitentiary. Limp cloth, 8d.

The Intermediate State of the Blessed Dead;

in a Series of Meditational Expositions. By the Rev. Joseph Baylee, D.D, late Principal of St. Aidan's, Birkenhead. Second edition, enlarged. Cloth extra, 3s. 6d.

Seed Scattered Broadcast;

or, Incidents in a Camp Hospital. By S. Mc. Beth. With an Introduction, and Edited by the Author of "The Memorials of Captain Hedley Vicars." Uniform with "English Hearts and English Hands." Second edition. Post 8vo. 3s. 6d. Cheaper edition. Limp cloth. 2s.

The Christian Life.

Viewed under some of its more Practical Aspects. By the Rev. Sir Emilius Bayley, Bart, B.D., Vicar of St. John's, Paddington, and Rural Dean. F'cap 8vo., extra cloth, 3s.; gilt edges, 3s. 6d.

The Eternity of Future Punishment.

By the Author of "The Building and the Scaffolding." Limp cloth. Square 18mo. 54pp. 1s.

The Building or the Scaffolding?

Or, the True Position and Value of Church Ordinances. By two Naval Officers. 1s.

The Consoler and the Sufferer.

Sermons on the Raising of Lazarus, and the Passion Sayings of Christ. By the Rev. Claude Bosanquet, M.A., Vicar of St. Nicholas, Rochester; Author of "How Shall I Pray?" etc. Crown 8vo. 4s. 6d.

The Preaching of the Cross.

Parochial Sermons. By the Rev. John Richardson, M.A., Vicar of St. Mary's, Bury St. Edmund's. Post 8vo., extra cloth. 7s. 6d.

Family Devotion.

Original and Compiled. Arranged for One Month, with Prayers for Special Occasions. By the late Rev. Fielding Ould, M.A., Rector of Tattenhall, Cheshire. 4s. 6d.

Words Heard in Quiet.

Searchings out of the Book of the Lord, and Fragments of Letters and Poems. By E. A. W. With a Memorial Preface, by the Rev. B. Philpot, Vicar of Lydney, Gloucestershire, late Archdeacon of Sodor and Man. Edited by his Daughter. Crown 8vo. 4s. 6d.

Search and See:

a brief Examination of certain Messianic Texts of the Old Testament, with reference to Ancient and Modern Controversies. By the Rev. F. Tilney Bassett, M.A., sometime Scholar of Gonville and Caius College, Cambridge; and Sunday Morning Lecturer of Old Widcombe Church, Bath. Crown 8vo. 3s. 6d.

Baptism;

its Institutions, its Privileges, and its Responsibilities. By the Rev. J. H. Titcomb, M.A., Incumbent of St. Stephen's, South Lambeth. Crown 8vo. 310pp. 4s. 6d.

The Faithful Witness.

Being Expository Lectures on the Epistles to the Seven Churches of Asia. By R. W. Forrest, M.A., Incumbent of St. Jude's, South Kensington. Crown 8vo. 6s.

WILLIAM HUNT AND COMPANY,

The Choice.

Five Lectures on Confirmation. By the Rev. Sir Emilius Bayley, Bart., B.D., Vicar of St. John's, Paddington. Limp cloth, 1s.; extra cloth, gilt edges, 1s. 6d.

By the late Right Rev. Lord Bishop of Carlisle.

New Testament Millennarianism;

or, the Kingdom and Coming of Christ, as taught by Himself and His Apostles. 540 pp. Crown 8vo., extra cloth. 10s.

Words of Eternal Life;

or, the First Principles of the Doctrine of Christ: set forth in Eighteen Sermons. Crown 8vo., cloth. 7s.

The Way of Peace;

or, the Teaching of Scripture concerning Justification, Sanctification, and Assurance. In Sermons, preached before the University of Oxford. Fourth edition. Crown 8vo. 4s. 6d.

BY THE LATE MISS CHARLOTTE ELLIOTT,

Author of "Just as I am."

Morning and Evening Hymns for a Week.

Fortieth thousand. Limp cloth, gilt edges, 1s.

Hours of Sorrow Cheered and Comforted.

Poems for the Season of Affliction. Seventh Edition. Toned Paper. Extra binding. 3s.

Thoughts in Verse, on Sacred Subjects.

With some Miscellaneous Poems. Written in early years, and now first published. Small 8vo. Extra binding. 4s.

BY THE REV. GEORGE EVERARD, M.A.,

Vicar of St. Mark's, Wolverhampton.

Day by Day;

or, Counsels to Christians on the Details of Every-day Life. With Introduction by the Rev. T. Vores, Incumbent of St. Mary's, Hastings. Fifth Edition. F'cap 8vo., cloth, red edges, 3s.; antique, gilt edges, 3s. 6d.

Cheap Edition, uniform with "Not Your Own." 1s. 6d.

Home Sundays;

or, Help and Consolation from the Sanctuary. Cloth extra, 3s.; bevelled, gilt edges, 3s. 6d.

"Not Your Own:"

or, Counsels to Young Christians. Fourth Edition. 18mo., cloth limp, 1s.; extra binding, 1s. 6d.

Safe and Happy.

Words of Help and Encouragement to Young Women, with Prayers for Daily use. Uniform with "Not Your Own," etc. Second edition. Limp cloth, 1s. Extra cloth, gilt edges, 1s. 6d.

Welcome Home!

or, Plain Teachings from the Story of the Prodigal. 8d.

The Home of Bethany.

or, Christ Revealed as the Teacher and Comforter of His people. Limp cloth, 1s. Extra cloth, gilt edges, 1s. 6d.

Series of small books in fancy covers.

Deepen the Well! A few Words to Christians on the Spiritual Life. 32mo. Fancy cover. 1s. per dozen.

Nearer to Thee, or Communion with God. 32 pp. 1d.

Firm as a Rock. 1d.

Working for Christ. 32 pp. 1d.

The Upward Glance. A few words of Counsel and Encouragement. 32 pp. 1d.

Strength for the Strengthless. 2d.

Everlasting Arms. An Address to Professing Christians. 2d.

The Heavenly Ladder, and How to Climb it. 1s. per dozen.

WILLIAM HUNT AND COMPANY,

BY THE REV. J. C. RYLE, M.A.,

Honorary Canon of Norwich;
Vicar of Stradbroke, and Rural Dean of Hoxne, Suffolk.

Expository Thoughts on the Gospels.

Designed for Family and Private Reading, with the Text complete, and copious Notes.

St. Matthew. Extra cloth. 6s.
St. Mark. Uniform with the above. 5s.
St. Luke. Vol. I. 5s. 6d.
St. Luke. Vol II. 7s.
St. John. Vol. I. 6s. 6d.
St. John. Vol. II. 6s. 6d.
St. John. Vol. III. 8s.

This work is also kept in half Morocco, at an excess of 3s. per volume. In extra half Morocco binding, at 5s. 6d; or whole Turkey Morocco, 6s. 6d. per volume. Also in extra bindings, for presentation.

Church Reform.

Being Papers on the subject, with full Notes and Introduction. Crown 8vo., extra cloth, limp. 2s. 6d.

The seven letters, in tinted cover, 8d., or 7s. per dozen, and for distribution at 50s. per hundred, on direct application to the Publishers.

Bishops and Clergy of Other Days.

With an Introduction on the Real Merits of the Reformers and Puritans. Crown 8vo., extra cloth, 4s.

Lessons from English Church History.

A Lecture delivered in the Town Hall, Oxford, May 1st, 1871. The Provost of Oriel in the Chair. With Appendix, giving the opinions of some of our well-known English divines on the points of Controversy on the Lord's Supper. 56 pp. Paper Cover, 6d. Limp Cloth, 1s.

Coming Events and Present Duties.

Being Miscellaneous Sermons and Addresses on Prophetical Subjects; arranged, revised, and corrected. Crown 8vo. 3s. 6d.

The Two Bears,

And other Sermons for Children. With Illustrations by Dalziel. Extra cloth. 1s. 6d.

Home Truths.

Being the Miscellaneous Addresses and Tracts, revised and corrected especially for this work. Sixth edition. F'cap 8vo., extra cloth, lettered. Eight Series. Each illustrated with a Frontispiece and Vignette Title. Each volume, 3s. 6d.

This work is also kept in Morocco, Russia, and other elegant bindings, for presents; prices and specimens of which will be forwarded on application to the Publishers.

Hymns for the Church on Earth.

Being Three Hundred Hymns, for the most part of Modern date. Selected and arranged by the Rev. J. C. Ryle, M.A. Ninth Edition.

In small 8vo., black cloth, red edges, 4s.; limp cloth, for invalids, 4s.; black antique, 4s. 6d.; violet and extra cloth antique, gilt edges, 5s.; Turkey Morocco, 10s. 6d. Also in Russia and other bindings, for presentation.

A Portable Edition of "Hymns for the Church on Earth."

Printed on toned paper. Extra cloth, gilt edges, 3s. 6d.; red edges, 3s.

Spiritual Songs.

Coloss. iii. 6. Being One Hundred Hymns, not to be found in the hymn books most commonly used. Selected by the Rev. J. C. Ryle. Fifteenth enlarged edition. Series I., glazed wrapper, 9d.; fancy cloth, gilt edges, 1s. Series II., uniform with the first series: in glazed wrapper, gilt edges, 1s.; limp cloth, 1s. 4d.

Story of Madame Thérèse, the Cantinière;

or, the French Army in '92. Translated from the work of M. M. Erckmann-Chatrain, by two Sisters. With an Introduction and Edited by the Rev. J. C. Ryle, M.A. With nineteen full-page Engravings. Crown 8vo. 3s. 6d.

A detailed List of all Tracts by the Rev. J. C. Ryle may be obtained on application to the Publishers.

WILLIAM HUNT AND COMPANY,

BY BROWNLOW NORTH, B.A.,

Magdalen Hall, Oxford;

Registrar of the Diocese of Winchester and Surrey.

Think on these Things;

Wisdom: her cry.—Wisdom: who has it?—The Grace of God—Christ the Saviour: Christ the Judge. Uniform with "Ourselves." 3s.

The Prodigal Son;

or, the Way Home. Cloth boards, extra, antique binding. 2s.

CONTENTS.—1 About Prodigals.—2 About Idolaters.—3 About the Sheep and the Swine.—4 About Demoniacs.—5 The Recovery.—6 Repentance and Conversion.—7 The Way Home.—8 The Reception.

Ourselves:

A Picture sketched from the History of the Children of Israel. Fourth Edition. Cloth boards, 2s. 6d.; antique binding, 3s. Fifth and Cheaper Edition. 18mo., cloth limp. 1s. 9d.

Yes! or No!

or, God's Offer of Salvation. Gen. xxiv. 58. Uniform with "Ourselves." Third Edition. Extra binding. 3s. 18mo., cloth limp, cheap edition. 1s. 9d.

You! what You are, and what You may be.

Sketched from the history of the Gadarene. Uniform with "Ourselves." Square. 1s.

The Rich Man and Lazarus.

A Practical Exposition. Uniform with "Ourselves." Second Edition. Square 18mo., cloth boards, 1s. 6d.; extra binding. 2s.

HOLLES STREET, CAVENDISH SQUARE.

UNIFORM SERIES OF LARGE TYPE BOOKS. Each Sixpence.

The Good Physician.
Short Papers on Eternal Truths.

God's Way of Salvation.
Limp cloth.

Gathered Leaves.
A Series of Addresses in large type. Limp cloth.

Earnest Words: New and Old.
A Series of Addresses. With Prayers and Hints for Christians. Limp cloth.

Think!
Earnest Words for the Thoughtless. Large type. Limp cloth.

Words for the Anxious.
Second edition. Large type, limp cloth.

Wisdom: her Cry.
A Commentary on Proverbs i. 21—33.

Wisdom: Who has it?
An Exposition on 1 Cor. i.

The Grace of God.
Thought on Titus ii. 11—19.

Christ the Saviour,—Christ the Judge.
John v. 16—39.

Leaves.
A Series of Tracts in very Large Type, for General Distribution. In packets of fifty, assorted. 6d.

BY THE REV. SAMUEL GARRATT, M.A.,

Vicar of St. Margaret's, Ipswich.

Veins of Silver;

or, Treasures hid beneath the Surface. Crown 8vo. Cloth. 4s. 6d.

Christian Chivalry;

or, the Armour of God on the Soldier of the Cross. Small 8vo., extra cloth. 3s.

Signs of the Times;

Showing that the Coming of the Lord Draweth Near. Second edition. F'cap 8vo., extra cloth. 2s. 6d.

BY THE REV. GORDON CALTHROP, M.A.,

Vicar of St. Augustine's, Highbury New Park, London.

The Lost Sheep Found,

And other Sermons. (Fourteen.) Preached to the Children of St. Augustine's Church, Highbury, London. Second edition. Square 18mo. 3s.

Pulpit Recollections.

Being Sermons preached during a Six Years' Ministry at Cheltenham and Highbury New Park. Revised and adapted for general reading. One Vol., post 8vo. 5s. 6d.

Lectures on Home Subjects.

Addressed especially to the Working Classes. F'cap 8vo. 2s. 6d.

"Salted with Fire."

A View of the Doctrine of the Eternity of Punishment. Tinted wrapper. 4d.

The Secret of Rome's Strength.

A Sermon preached at the Parish Church, Islington. In tinted wrapper. 3d.

HOLLES STREET, CAVENDISH SQUARE.

Scripture Truths;

or, the Way of Salvation set forth in Words of Admonition, Counsel, and Comfort. Thirty-one Sheets; arranged for One Month, on a Roller in very large type. With introduction by the late Rev. William Marsh, D.D. Twentieth Thousand. 1s. 6d.

Hand-book to "Scripture Truths."

An adaptation of this work as a large type Manual for the Sick Room and District Visitor. Limp cloth, 1s.; quarter bound, 9d.; Paper cover, 6d. Seventieth thousand.

The Believer's Daily Portion.

A Second Series of "Scripture Truths." With Introduction by the late Rev. William Marsh, D.D. Mounted on roller, 2s.

Hand-book to "Believer's Daily Portion."

Cloth, 1s.; quarter bound, 9d. Paper cover, 6d.

Daily Teachings from the Words of Jesus.

Uniform in design with "Scripture Truths." With Introduction by the late Rev. W. Marsh, D.D. Large type, 1s.

The Hand-book to "Daily Teachings."

Uniform with the "Handbook to Scripture Truths." Limp cloth, 1s.; paper cover, 6d.

The Christian Advocate and Review.

Edited by the Rev. Edward Garbett, M.A. Monthly 1s.

The Home Visitor and District Companion.

A Monthly Magazine. Edited by the Rev. P. B. Power, M.A. 24pp. demy 8vo. One Penny. Illustrated with many Engravings.

NOW READY. *Post 8vo., 3 Volumes, Cloth. Price 21s.*

"EXPOSITORY THOUGHTS

ON THE

GOSPEL OF ST. JOHN."

BY THE

REV. J. C. RYLE, M.A.,

CHRIST CHURCH, OXFORD,

Hon. Canon of Norwich, Vicar of Stradbroke, and Rural Dean of Hoxne, Suffolk.

WITH COPIOUS EXPLANATORY NOTES.

Forming a COMPLETE COMMENTARY on the Whole Book.

THE above work, which is at length completed, after twelve years' labour, consists of—

I. The text of the authorised version of St. John's Gospel, divided into short sections.

II. Short Expositions of each section, specially intended for reading aloud at family worship, for pastoral visits, or for private use.

III. A full and complete Commentary on every verse in the Gospel,—critical, explanatory, exegetical, and illustrative, containing many interesting quotations from authors little known, both ancient and modern, and full examinations of many leading topics under discussion in the present day.

Uniform with the above.

ST. MATTHEW. Complete in one Volume. 6s., cloth.	ST. LUKE. Vol. II. 7s.
ST. MARK. 5s.	ST. JOHN. Vol. I. 6s. 6d.
ST. LUKE. Vol. I. 5s. 6d.	ST. JOHN. Vol. II. 6s. 6d.
	ST. JOHN. Vol. III. 8s.

This work is also kept in half Morocco, and other extra bindings, for presentation. Prices and Specimens on application.

LONDON: WILLIAM HUNT AND COMPANY,

Holles Street, Cavendish Square; and Aldine Chambers, Paternoster Row.

EVENING HOURS.

Edited by the Rev. E. H. BICKERSTETH, M.A.,

Monthly. Large 8vo. 64pp. Price Sixpence. Well Illustrated.

ARRANGEMENTS FOR 1873.

Bet of Stowe: a Serial Tale of the last century, founded on fact. By Lady Barker.

Round the Tower. Dark Shadows of London Life; or, Human Existence East of the City. By J. Weylland, Author of "The Man with the Book," etc.

Glimpses of America. By John S. Howson, D.D., Dean of Chester.

Chief Women. By Mrs. Gordon, Author of "The Home Life of Sir David Brewster."

Germs of Thought from my Note-book. By Hugh Macmillan, LL.D., F.R.S.E.

Incidents of Hospital Life. By the Author of "The Life of the Rev. Dr. Marsh."

Serial Story of the Wisconsin Fires. By the Author of "Broad Shadows on Life's Pathway." [In preparation.]

A Visit to Moab. By the Rev. Canon Tristram, LL.D., F.R.S

The Bridal of the Spirits: a Romaunt. By the Rev. P. B. Power.

Leaders of the Quietist movement in France. By A. M. James, Author of "Christian Counsels."

Biographical Sketches of Divines. By the Rev. Canon Ryle.

In the Track of Christian Charity. By the Rev. Gordon Calthrop.

A New Serial Tale for the Young. By the Author of the "Wide Wide World." [Will also be commenced early in the year.]

Heroines of the Poets. By L. Madeline, Esq.

The Romance of Missions. By Rev. H. Stern, and others.

Kit Mowbray; or, This Generation. By A. C. Ewald, F.S.A., Author of "Life and Times of Algernon Sydney," etc.

Jottings from the Fathers. By Professor Mayor, late Librarian of Cambridge.

Parables for Children, and other Papers. By the Editor.

Addresses to Public School Boys. By Public Men.

Hymnody, Church Music, and Poetry. By Dr. Gauntlett, J. T. Cooper, Esq., Rev. R. Wilton, Miss Havergall, J. Threlfall, etc.

In addition to the above, Articles will be contributed by—

The Lord Bishop of Ripon.	The Rev. Joshua Kirkman, M.A.
R. Dudley Baxter, Esq.	J. Macgregor, Esq. (Rob Roy.)
The Rev. Canon Bell, M.A.	The Rev. H. Shepheard.
W. H. Cook, Esq., M.D.	The Rev. A. W. Thorold, M.A.
The Rev. Dr. Edersheim.	The Author of "Copsley Annals."
Rev. A. Eubule-Evans.	Miss E. J. Whately, etc., etc.

EVENING HOURS, very fully illustrated, elegantly bound in emblematic cloth, Vol. I., 6s. Vol. II., Plain edges, 7s. 6d.; gilt edges, 8s.

LONDON:

WILLIAM HUNT AND COMPANY,

HOLLES STREET, CAVENDISH SQUARE;

AND ALDINE CHAMBERS, PATERNOSTER ROW.